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A Narrative Inquiry into the Experiences of A Teacher and Eight Students Learning About HIV/AIDS through a Child-to-Child Curriculum Approach

by

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DEDICATION

This dissertation is dedication to my beloved father, the late Zephaniah Monari Mwebi.

ABSTRACT

This was a narrative inquiry which explored experiences of a teacher and eight students learning about HIV/AIDS through a child-to-child curriculum approach in a primary school in Kenya. The research puzzle emerged from my wonders about experiences of teachers in Kenya who were expected to implement a mandated HIV/AIDS curriculum. By using a child-to-child approach, I created two new curriculum puzzles in the classroom. What are the experiences of a teacher teaching the HIV/AIDS curriculum using a child-to-child curriculum approach? What are the experiences of children learning the HIV/AIDS curriculum using a child-to-child curriculum approach?

Findings show that teaching of HIV/AIDS curriculum can be successful taught by involving teachers, parents and children in talking about HIV/AIDS in the in-classroom, out-of-classroom and out of school places. The second finding challenges the assumption that HIV/AIDS curriculum is a document prepared by experts for use by teachers in the classroom. This study shows that HIV/AIDS curriculum outcomes were best met when curriculum was narratively constructed and reconstructed in the classroom through experiences that the teacher and students lived. The third finding challenged the belief among teachers that teaching about HIV/AIDS may offend the community taboos or that they will be accused of promiscuity and loose morals. The teacher in this study had support from parents and the community demonstrated by their willingness to be involved in the discussion.

The fourth finding challenged the belief that children exposed to sensitive issues around sexuality would be tempted to indulge in sexual activities. The finding shows that children, when supported, were capable of talking about sexual issues and making responsible choices to protect themselves and educate others. The narrative threads resonating across eight children's stories demonstrated this fourth finding. The fifth finding shows that teaching HIV/AIDS requires a teacher who accepts that children possess information about HIV/AIDS and adopts a constructivist teaching approach. The teacher who was willing to shift her teacher practices in relation to the children, subject matter, and the milieu. The sixth finding shows that empowered children are able to talk about sexual harassment in the school and in the community.

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Chapter 1: Narrative Beginnings

I begin telling my story by situating it within the ongoing narrative inquiry (Clandinin & Connelly, 1994, 2000). In this research, the "task of composing our own narratives of experience is central to narrative inquiry" (Clandinin & Connelly, 2000, p. 70).

My story begins with my childhood, when I was learning with other children in an interactive, engaging participatory, practical community setting. As I narrated my story, I reflected on how this way of learning shaped my understanding of how children learn.

Childhood Learning

The following poetic narrative was written by me and gives a sense of my childhood learning in Gusii community:

Yes! I had opportunity of learning
In the traditional Gusii educational institution
Of learning with other children, both older and young
Whose process was interactive, engaging
Participatory, practical and relational
Learning in circles, everybody with space
Contributing ideas and rōle playing
Making sense of our lived experiences
Seeing my role as a member of my community
A learning which was meant to prepare me
To live in our Gusii community

As a child growing up in the Gusii community, I participated with other children in learning activities in the housestead. This learning occurred in activities involving food and animal production, child care, social interaction, morals and values (Levine, 1994). I learned through participating in these activities in the community. I observed what older boys and girls were doing.

As a child, much of my learning was left in the hands of my older cousins and other children of the homestead. It was expected by the parents of the Gusii community that learning would "take place in the context of the group of siblings and cousins. This applied not only to acquisition of economic skills but also to language learning, acquiring respect, becoming an appropriate girl or boy" (Levine, 1994, p. 90).

I learned through role playing in games, grazing, and hunting. In addition, I learned through engaging in storytelling sessions, a practice which is part of the Gusii way of knowing. According to Odaga (1986):

> Through Gusii oral literature, the youth are exposed to practical knowledge of the literary creativity and proper language usage. It also provides them with a forum for practicing public speaking at a very early age when they have to retell stories to their siblings and peers in and outside classroom situations. Through oral literature young people learn and widen their horizons and understanding of their world. (p. 169)

As a child growing up in the Gusii community I learned about the importance of attending to societal values. Being obedient, respectful and responsible were some of the values that I learned as I grew up as a child. According to Bogonko (1986) when children are between six and twelve years of age they learn through stories:

> The importance of such values as respect and obedience, generosity and unselfishness, courage and endurance was imparted to the youth, and through riddles their memory was tested and their imaginative power exercised. What is noteworthy here is that all through these exercises parents and grandparents made sure that the lessons the child was exposed to were exemplary and created good first impressions. They knew well that the ideas that he took in at that tender age were likely to be indelibly fixed in his mind. Hence they took pains to see that the first stories he heard were designed to produce the best effect on his character....the child was then taught how to handle various categories of people...he was taught not to touch food unless it was formally given to him or kept for him because doing so would mean stealing (pp. 115 - 116).

Children born in the Gusii community were expected to learn the moral values of the community as they grew up. The parents and grandparents played a leading role in imparting the correct moral values to young people. That was how I learned the moral values from parents, grandparents and then peers as I grew in my community. That was many years ago when traditional education was still practiced in most African societies including the Gusii. Since the advent of colonialism and its postcolonial influences, there have been many changes in the way children are brought up in the Gusii society. The influence of the formal western education, western

culture and Christianity have had strong influence on the way children grow up and learn in the Gusii society. These influences vary from one community to another. There was a total societal breakdown in postcolonial times reminiscent of the metaphor "The Things Fall Apart" (Achebe, 1962).

When I was of age I joined the formal education system. I found myself in a different world. In school, everything seemed organized differently. The learning was different from what I experienced in my community. The following poetic narrative was written by me and gives a sense of my early schooling in Kenya.

When I was seven and my height was appropriate
I joined a local primary school.
Learning was formal in both content and practice
I was now expected to learn English language
A language with long history of existence
Traced back to colonial times and to present

In this new encounter of learning
The teacher's power clouded our space
Determined to equip us with knowledge
The English alphabet setting precedence
For integration of a foreign culture into our lives
From a distance you could hear the
Teacher teaching at the top of his voice
Attracting attention and approval of parents
Some standing by school, nodding their heads
With satisfaction and pride, at last the children are learning

It was not long before I found myself joining a teaching career. I had to undergo the pre-service teacher education where I found myself experiencing the process of becoming a teacher in Kenya.

Learning to Teach

During the first year of my Bachelor of Education program, I had intensive teacher education preparation program at Kenyatta Campus of University of Nairobi. The teacher education program was designed to prepare me to teach the subject matter of my two major teaching subjects: Economics and History. Through the subject methods courses I learned how to prepare lesson notes, lesson plans, schemes of work (teachers' planned learning activities usually for one term), and how to keep records of work books. I also learned teaching methodologies available for delivering the content in my two subject areas. These teaching methodologies included lectures, explanations, questioning, group discussions, and use of examples.

In the second year of my program, I proceeded to a 3-month practicum teaching experience in one local secondary school. In May 1983 I reported to this school where I was to spend three months putting theory into practice.

I was armed with various booklets for preparing lesson plans and notes, and pages of manila papers for drawing diagrams. These were to be my tools throughout the practicum. When I reported to the school, my cooperating subject teachers gave me the syllabuses for the two subjects. They also gave me textbooks which I was to use for planning my lessons.

As instructed in teacher education, during my first classroom visit, I took my manila paper and laid it on the table and drew the classroom seating plan. I created boxes with the name of each student pencilled in. It was a college expectation that student teachers must call students by their names in the classroom. As for me, it worked very well. I was able to learn the names of my students.

During my 3-month student teaching practicum, my teaching would follow this pattern. I would come to class, greet the students, and lay down all my documents: the text book, the seating plan, lesson notes, and records of work. I would start my teaching in this format: I would review the previous lesson taught, introduce the day's lesson, provide details on the content, and ask students to participate through giving examples, group discussions, and questions. My emphasis was to inculcate as many facts, skills, and values to children as possible. I stressed the children's mastery of the content. I was trained to vary the methodologies of teaching using examples, discussion, and questioning. My students were excited when I called their names, and they readily participated in the learning. I remember they called me "Todaro," the name of an author of a textbook for economics for a developing world. They liked Todaro's textbook as some of its examples related to their lives. As a student teacher, I also had to vary my teaching methodologies because of the expectations of my supervisors. That was the nature of training which I underwent in Kenya. It is still the same for Kenyan teachers today.

In the years between 1989 and 1994, while working as inspector of schools, I was also an external assessor for pre-service teachers of primary schools. I visited student teachers in various schools throughout Kenya and found their teaching methodologies were similar to those I was trained for in my time. This implied that not much had changed. In this sense, teachers were and are still

seen as "technical experts who impart privileged knowledge to students," a knowledge which is "embodied in texts, curriculum, lesson plans, and examinations" (Schon, 1983, p. 329). Teachers were taught that the purpose of teaching is to transmit knowledge to students through rote learning grounded in a philosophy of logical positivism and behavioural psychology which "emphasizes the breaking down of human activity into specific responses that can be used to predict and control human behavior" (Miller & Seller, 1990, p. 6). These instructional methodologies commonly practiced in the west found their way to Africa during the colonial and post-independence period (Said, 1978). The consequence of this Western or European hegemony was the establishment of structures in the colonies which were modelled on western institutions (McLeod, 2000). Consequently, the colonized people were conditioned to look to Europe for all kinds of knowledge (Thiongo, 2000). This included the curriculum taught in colonial and post-independence African schools. There was little regard for the knowledge these traditional societies possessed. Teacher education was one such program introduced and modelled on the Western education system. It was practiced in the colonial times and not many teacher education practices have changed in post-independence Africa. Teachers in North America and Europe were trained in the same way as they were in Kenya. The process of teacher education in Kenya was similar to the process for other teachers everywhere. Having been trained as a teacher, I was now ready to take up a teaching position.

My Early Experiences in Teaching

In May 1985, I received a posting letter to teach in a secondary school situated along the Great Rift Valley of Kenya. Very excited, I took a matatu, a "commuter taxi," to the school located about 500 kilometres north of Gusii land, my home. When I arrived at the school, I was well received by the headmaster and the teachers. I was assigned to teach history. My other subject area, Economics, was not offered in this school.

My first classroom visit to a Form 3 classroom was very exciting. The students looked at me, shy but keen to hear from me. There were 40 students in this room in an old brown stone building put up in 1934 by the local Native Council of this community. At that time each community had the obligation to construct a school for its people. Such a school was to provide access to the much sought European education. Later these schools came to be called African Government Schools (AGS) and, more recently, District Education Board (DEB) schools. They were, and still are, non-religious schools. It was to this kind of school that I was first assigned to teach.

Each student had a small locker desk filled with personal books and other supplies. They were seated in three rows facing a blackboard with little space to move around. They were smiling, whispering in low tones, and waiting anxiously for my words. I greeted them and wrote my name on the blackboard. I told a short story of myself, said where I was from, and how I looked forward to having a wonderful participatory class. When it was their turn, I learned that although the majority came from Rift Valley province, there were a few from other communities in Kenya. Although they spoke different mother tongues, we communicated in English and

Kiswahili, the former being the language of instruction and the latter our national language. Having students from various provinces gave my class a representation of various cultures of the whole country.

Initially, I prepared teaching documents as I had been trained at college and during the practicum. I made lesson plans, lesson notes, materials, and stated my objectives. I varied my teaching methodologies by lecturing, leading discussions, using examples, questioning, and helping students understand the concepts. Gradually, I started to invite students to more fully participate in the learning. I found the students were eager to contribute to the content and I gave space for the same. Ultimately, our classroom evolved into a small community within the larger school landscape. It was based on my belief that all of us come to the classroom with knowledge, a belief learned when growing up as a child in the Gusii community and I now know was shared with others (Clandinin & Connelly, 1988). I believed, although I did not talk about it in this way at that time, that in the classroom we lived a story of sharing, connection, and relationship. I found teaching history in this manner to be very engaging. I invited the children into an inquiry approach by asking them to participate in historical issues or phenomena that were familiar and connected to their lives. Through stories we shared, we learned about each other's community history as represented in our classroom. We learned about the political, socio-cultural, and economic organization of various communities. What transpired was a situation where the learners gradually got engaged, relating these stories of their own communities to each other. Some students, for the first time, found that some customs in one community were similar to theirs. Such common threads among practices ran across the communities and gave us a deeper understanding of our connectedness.

This way of learning was reinforced by my university history instructor who preferred to engage us in learning while we were seated under a tree. We would sit in a circle and each student would be asked to bring his or her experience to the topic under discussion. In this way of learning, the whole process was very exciting, relational, engaging, and reflective. At the end of the course, we were like a community. I still recall the members of that group. It is these learning experiences from my childhood and from my History teacher that helped me to engage children in learning from one another.

As I taught this way, other teachers seemed interested in the way we were living in the classroom. I invited them to my classroom. It was not common for teachers to invite others to their classroom. That tradition did not keep me from creating that relationship with the teachers who were willing to join in our learning. I remember one teacher of physics joined our history club and actively participated in sharing historical issues.

As I taught and constructed an interactive classroom, I did not forget that my teaching was to cover the examinable content. I had to teach students to master the content of the subject. This is one area where most focus their teaching, to drill students to pass the national examination. Here I had the dual task of constructing a classroom community and at the same time keeping pace with demands of national examination. I encouraged the students to work hard to attain a high level of achievement in the subject at all levels in their examination. As a teacher I celebrated whenever my students performed well in the national examination.

This was my story of teaching until 1989 when I left to take up another position. I left teaching not because I was an unpopular teacher but because I was promoted. I got an administrative position in the Ministry of Education. Since then a lot of things have

changed, especially in the subjects teachers have to teach. I did not have to worry about teaching an HIV/AIDS curriculum, but it is a curriculum that teachers have to teach in schools today.

The Way Teachers Teach in Kenyan Schools

The way I was trained to teach is the same for teachers in Kenya today. The way I lived, trying to sustain a classroom community and at the same time trying to attend to demands of national examinations, was not lived by most Kenyan teachers. The majority preferred to impart knowledge to their students. The content to be taught was usually developed by a national curriculum centre, the Kenya Institute of Education (KIE), and then handed down to teachers in the form of textbooks to implement in the classroom. The teachers select and teach the content they think is meaningful and will prepare students for national examinations. The following poetic narrative written by me gives a sense of my learning experience with one of my math teachers in Kenya.

In those days of my classroom learning
I remember very well, my teacher,
Mr. Onchomba (pseudonym), the math teacher
Like many others, Mr. Onchomba
Came to class well armed with
The days' detailed notes and quizzes
He would vigorously pound and expound theories
Of various mathematics scholars
Expecting me the student to master them all
My understanding of the subject matter
Was assessed on the depth of my ability

To recite, recall and demonstrate these theories
When I excelled, I would be rewarded
With presents, praises and student leadership
But, when I failed to master, it was a disaster
The teacher would quarrel me at length
Will complain of my potential impact
On his mean score and overall school performance
Justifying for the alternative strategy,
The remedial teaching on weekends, evenings and breaks.
Remaking my classroom learning
A nightmare, distasteful and awful experience

That kind of teaching methodology is still practiced by most teachers. There could be some teachers who have constructed their classes differently, forming classroom communities as I did when I was a teacher. This way of teaching was acceptable as long as students obtained good grades in national examinations. The good grades measure the students' and teachers' success as well as the success of the entire school community. But what happens when something like an HIV/AIDS curriculum is prescribed? What happens when learning cannot be measured by a national examination? What happens when teachers have to teach differently? In an effort to stop the spread of the pandemic, Kenya, one of the African countries hardest hit by the scourge, introduced an HIV/AIDS curriculum in schools.

Views About Curriculum

According to Flinders and Thornton (1997), "curriculum theorizing and development are as old as the educating institutions because any educational program must have a content....Historically curriculum decisions were largely left to that small, usually elite, portion of the public most directly concerned with the operation of the schools" (p. 1). However, " the currriculum field has been characterized by vigorous disagreements about its proper aims and practices" (p. 2). As a result varous views held about what constitute curriculum emerged. One such view was one held by Bobbit (1918), who believed that curriculum should be constructed in a manner that respects the scientific procedure, being a "series of consciously directed training experiences that schools use for completing and perfecting the unfolding" (Flinders & Thornton, 1997, p. 11). According to Bobbit's view of curriculum:

> the curriculum could be discovered by a process of surveying what successful adults know and can do. In turn, the results of this process of discovery would be used to formulate educational objectives from which the curriculum scope and sequence (what is taught and what order) would be delivered. After instruction with this kind of curriculum, therefore, students would be prepared to lead "successful" lives in their adult years (Flinder & Thornton, 1997, p. 3).

While Bobbit held those views, Dewey (1929) had contrary perspectives about curriculum. While Bobbit believed that the starting point of the curriculum was the adult experience, Dewey believed curriculum started with the experience of the child. While Bobbit wanted curriculum developed before instruction, for Dewey, curriculum was an outcome of ongoing interactions among the children, materials, society, and the teacher. Dewey (1929) said, "education must be conceived as a continuing reconstruction of

experience; that the process and the goal of education are one and the same thing" (Flinders & Thorton, p. 21). This view of curriculum as constructed and reconstructed through experience has been the focus of Canadian scholars most notably, Clandinin and Connelly (1988, 1992, 1995, 2000). According to Clandinin and Connelly (1992), curriculum might be "viewed as an account of teachers' and children's lives together in schools and classrooms" (p. 392).

Bobbit's view was that, "teachers' work involves transforming that which is intended into a set of activities in order to make intended skills and knowledge accessible to students. That is, the formal curriculum and the enacted curriculum are to be the same. While possibilities for activities are virtually endless…the teacher is virtually bound to use the accompanying textbooks" (McCutcheon, 1988, p. 191). On the contrary, those who hold the belief that curriculum is narratively constructed, a more of Deweyan view, Olson (2000) suggests that teachers" learn to value their narrative knowledge constructed and reconstructed through experience as a vital force in sharing the curriculum stories lived in the classroom" (p. 183). In this way, "they are then able to bring a narrative reading to curriculum documents. These teachers can envision curriculum documents as story starters in which their own and their students'lived curriculum stories come to life in context. Each teacher and each student has a unique life story constructed and reconstructed through their narrative experiences"(p. 183).

In this study I have adopted the view that curriculum is narratively constructed and reconstructed in the classroom through experiences.

HIV/AIDS: A New Curriculum for Schools

The HIV/AIDS curriculum was developed by the Kenya Institute of Education in 1999 (Kenya Institute of Education [KIE], 1999) and implemented in schools at the beginning of January 2000. It was a curriculum developed as a response to the spread of HIV/AIDS by the world community. It got technical and financial support from UNICEF, Kenya Country Office. Since HIV/AIDS is mainly transmitted through sexual intercourse, the main focus of the HIV/AIDS curriculum was to encourage children to abstain from sex (Njogu, 2000). The HIV/AIDS curriculum was meant to provide knowledge, skills, and attitudes to assist the learners to develop and adopt behaviour that would prevent them from being infected by HIV (Aduda & Siringi, 2000; KIE). It emphasized the need to equip learners with communication skills as a way of disseminating information about HIV/AIDS and also fending off pressures from peers to engage in teenage sex (Aduda & Siringi). The HIV/AIDS curriculum also aimed at making the learners assertive, confident, principled, and decisive in managing their lives (Aduda & Siringi). The teaching of the HIV/AIDS curriculum posed a challenge to the traditional kind of teaching, which is geared to providing information and is examination-focused, when we know HIV/AIDS is not about obtaining good grades but about real life and death issues (Kiiru, 2001). It is a subject that required teachers to focus their teaching at behavioral development through clarification of values and morals of the learners, some of which are very sensitive or controversial (Siringi, 2001). Effective teaching of the HIV/AIDS curriculum required teachers to dispense with their traditional lecture method and to adopt creative and innovative teaching approaches (Aduda & Siringi; Kiiru, 2000). Implementing such a curriculum in schools has not been as easy as projected. The omission of teaching about the HIV/AIDS curriculum to pre-service

teachers in teacher training colleges meant that teachers did not have opportunities to adopt creative and innovative skills of teaching the content of HIV/AIDS curriculum (Kigotho, 2000). Consequently, most teachers in Kenyan schools lack skills for teaching the HIV/AIDS curriculum (Kelly, 2000c; Kigotho, 2000). It is not a surprise that, although HIV/AIDS education was introduced in Kenya (KIE), a United Nations population study of 24 countries in Africa, including Kenya, found that teachers and schools appeared to play a limited role in AIDS awareness (Mwaniki, 2002). Like other school based curriculum implemented in Sub-Saharan Africa, Kenya's HIV/AIDS curriculum funded by UNESCO (KIE, 1999) similarly resembles what researchers of the University of Sussex in their study found, that is, there was "little evidence to show that school-based HIV/AIDS education has had a major impact on sexual behavior. The report of the study on the impact on the education sector in Sub-Saharan Africa has criticized curriculum design and delivery of HIV/AIDS education" (Kigotho, 2002, p. 1). It resonated with the traditional view, top-down controlled curriculum design and delivery professed by Bobbit (1918) and his followers who believed that " curriculum is to be used because it is assumed to be the result of decisions by experts, and a trained person uses it by going through the motions dictated by the materials, such as an apprentice operates a machine in an assembly line" (McCutcheon, 1988, p. 195). As noted earlier, my view is a Deweyan view of curriculum.

Teaching For Life

Teaching of the HIV/AIDS curriculum aims at changing high-risk behavioural practices that make children vulnerable to HIV/AIDS infection. However, studies (Kelly, 2000c; Kigotho, 2000) suggested an absence of appropriate teaching approaches in the implementation of HIV/AIDS curriculum in Kenyan schools. There was heavy reliance on the traditional lecture method, over-emphasis on medical and biological facts, and a lack of addressing the real-life situations that young people find in their homes, communities, and the world (Galava, 2001; Kelly, 2000b; Kigotho, 2000). This contributed to low participation of teachers in the HIV/AIDS prevention in Kenyan schools (Mwaniki, 2002).

In order to address the real-life situations of the learners, teachers have to adopt a teaching approach that is highly interactive with broad participation of the children (Kiiru, 2001). Many believe this way of learning will enable children to address attitudes, values, skills, social norms, and gender issues mentioned in the HIV/AIDS curriculum that shape the children's behaviour and practices (KIE, 1999; UNICEF, 2001). A teaching approach that involves the children in problem solving and decision making regarding high-risk behaviours and practices was recommended. If a teacher adopted a child-to-child approach—that is interactive, collaborative, and participatory—I wondered what the experiences of the teacher and children would be like. These wonderings led to my research puzzle.

Research Puzzle

The major research questions of this study were:

1. What are the experiences of a teacher teaching the HIV/AIDS curriculum using a child-to-child curriculum approach?
2. What are the experiences of children learning the HIV/AIDS curriculum using a child-to-child curriculum approach?

HIV/AIDS Situation in Kenya

Since the first HIV/AIDS case was detected in Kenya in 1984, about 2.2 million people are living with HIV (Kendo, 2001). With an estimated average of 700 Kenyans dying daily from diseases related to AIDS, Kenya is ranked ninth in Africa in number of individual infection rate (Standard Team, 2001). Given the magnitude of the pandemic in Kenya, HIV/AIDS was declared a national disaster on November 25th, 1999 (National AIDS Control Council [NACC], 2000).

HIV/AIDS is a scourge of devastating proportion with a far-reaching impact on all sectors of Kenyan society. HIV/AIDS has significant effects on demographic composition of the population, reduced life expectancy, increased infant and adult mortality (NACC, 2000). Consequently, AIDS has caused economic hardship to families by reducing the capacity to earn income and by increasing the numbers of infected adults and orphaned children requiring support services (Ministry of Health, 1997). Kenyans are "already spending millions of shillings through the cost of treatment, sick leave, lost person-hours, funerals and support of AIDS widows and orphans" (Kajumo, 2001). According to the chairman of Kenya's National AIDS Council, Kenya is losing over 210

million in Kenyan shillings daily to HIV/AIDS and it is estimated that within the next 10 years, Kenya's Gross Domestic Product (GDP) will drop by 14.5% (Akolo, 2001; NACC, 2000) because of HIV/AIDS.

HIV/AIDS Impact on Education

In Kenya, HIV/AIDS is mainly transmitted through sexual contact which accounts for 90% of the reported infections (NACC, 2000). Others forms of transmission are mother to unborn child, contact with infected blood, re-use of needles, skin-piercing, circumcisions, and traditional vaccinations if done with contaminated instruments (NACC, 2000; Miller & Rockwell, 1988). The HIV/AIDS pandemic has affected the education sector in at least three ways:

1. Reduced supply of trained and experienced teachers due to HIV/AIDS related sickness and death;
2. Children dropping out of school or having low attendance due to the need to care for sick family members or being orphans; and
3. Increased teenage HIV infection, especially for girls.

An expanded treatment of each point is included in Appendix A.

Obstacles to HIV/AIDS Prevention

There are four main obstacles to preventing the spread of HIV/AIDS in Kenya:

1. Deep-rooted socio-cultural beliefs and practices;
2. Poverty;
3. Inappropriate HIV/AIDS messages; and
4. Multi-age learners.

Deep-rooted Socio-cultural Beliefs and Practices

Although there was a fairly high degree of awareness about HIV/AIDS among Kenyans (Mogambi, 2001), it has not been matched by behaviour changes. These are diverse social-cultural beliefs and practices inherent in the society that are the breeding ground for the HIV epidemic (NACC, 2000).

There was a widespread disbelief in the possibility of sexual abstinence (Kelly, 2000d). In some communities, young people are taught that to prove their manhood or womanhood, they should indulge in sexual activities (Kigotho, 2001; Wamuyu, 2002). This especially happens when they are adolescents. Indulging in such sexual adventures exposes young people to possible infection by HIV/AIDS.

There are also practices such as circumcision, ear piercing, and tattooing that, if done with contaminated instruments, pose a danger of infecting others with HIV (Miller & Rockwell, 1988; NACC, 2000). In communities where circumcision is practiced, some traditional circumcisors often use one surgical knife for all initiates. If one initiate was infected with HIV/AIDS, the rest of the initiates would be infected.

Because discussing sexuality was a taboo in most communities, the HIV/AIDS scourge was surrounded by mystery and characterized by denial and stigma. It was very hard for people to publicly admit they were HIV positive. The shame and treatment they suffered in their communities kept most of them from finding out about their HIV status and encouraged those who knew they were HIV positive to act as everyone else does, and even to spread the disease (Daley, 1998). Discussing HIV/AIDS openly became a big issue for a society that lives with secrecy and denial. It has also been reported that whenever young people are discussing sexuality and diseases associated with unprotected sex, they believe that someone else, not them, will be the unlucky one (Muganda, 2001; Silin, 1995).

The language used to describe HIV/AIDS further clouds the disease in mystery, shame, and stigma so that nobody wants to admit of dying of AIDS, but instead attributes the illness to tuberculosis, pneumonia, or malaria (Kiiru, 2001). According to Ramani (2001), because of the stigma, discrimination, and ignorance attached to HIV/AIDS, those who are infected with HIV are isolated, experience very little support, and are cut off from the rest of their community.

The teachers who teach HIV/AIDS education have to take these various cultural perspectives into account. In their teaching they have to find ways to overcome these deep-rooted social-cultural factors.

Issues such as the socialization process of boys and girls, sex as a taboo, and interpretation of belief systems about the causes of HIV needed to be thoroughly explored. Some teachers lacked the moral perspective for discussing the basic issues of HIV/AIDS education and sexuality (Wamuyu, 2002). I wondered whether teaching using a child-to-child curriculum approach could break down communication barriers between teacher and students so that they could start sharing personal experiences on HIV/AIDS. Would teaching using a child-to-child curriculum approach break down the belief that allows young people to think they can remain untouched? Would there be an increase in students' knowledge about HIV/AIDS and a change in life practices if they had an opportunity to participate in a child-to-child curriculum approach?

Poverty

Poverty facilitates the spread of HIV/AIDS infections in most poor countries. In situations where poverty is rampant, people's response to immediate survival is more important than prevention (Kelly, 2000). For example, in the streets and slums of major cities and towns of Kenya, poverty drives many young people, some of whom know they are HIV positive, into sex and drug use, which both help fuel the HIV/AIDS epidemic (Kimani, 2001). I wondered if teaching using a child-to-child curriculum approach would make students reflect on their behaviours as they affect the spread of HIV/AIDS?

Inappropriate HIV/AIDS Messages

Inappropriate and misleading HIV/AIDS messages about sexuality have been reported in the Kenyan media. In one incident, angry parents from the Nyeri district of Kenya complained of a television advertisement depicting an old man riding a bicycle at full speed to buy condoms. One parent said, "It is arousing undue interest in children and causing commotion as the young ones run to the TV sets … every time the ad appears, children are shouting condoms all over and I am embarrassed" (Murimi, 2000, p. 10).

Wherever children are—whether at home, on the streets, or watching media—they are exposed to lots of information and misinformation about HIV/AIDS. The children's knowledge about HIV/AIDS prevention will likely mirror that of the adults if such inappropriate messages are not corrected. Teachers are expected to provide a safer space where children can critically share their complex and confusing realities (Silin, 1997). Would teaching using a child-to-child curriculum approach enable children to share and clarify misleading messages on HIV/AIDS infection and prevention that they encounter in out-of-school contexts?

Multi-age Learners

The manner in which Kenyan schools are organized poses challenges to teaching the HIV/AIDS curriculum in the classroom. In Kenya, most children attending primary schools are of mixed ages. Widespread repetition of grades, cultural, and economic factors contribute to the existence of such mixed-age groups in classrooms (Achola & Pillai, 2000).

During my experience working in the Department of Education, I often noticed students of primary schools whose ages ranged between 6 and 20 years. Therefore, it would not be a surprise to find adult students in primary Standards 7 and 8. Existence of such mixed ages is a challenge to teachers' preparations and dissemination of knowledge about HIV/AIDS. Teachers have to identify a teaching approach that would allow for such a diversity among learners who range from sexually naïve and innocent to very knowledgeable and experienced (Kelly, 2000b). I wondered if teaching using a child-to-child curriculum approach would enable students to share their knowledge and experiences on HIV/AIDS prevention?

Searching for Another Teaching Methodology

The focus of the HIV/AIDS curriculum content was on abstinence, life skills development, self-control, and respect of others (KIE, 1999; Siringi, 2001). Teaching and learning about HIV/AIDS prevention had to be highly interactive with broad participation of students, teachers, medical personnel, and communities (UNESCO, 2001; Kelly, 2000d). The "competence, knowledge and understanding of teachers in the subject has also been doubted" (Kelly, 2000c, p. 18).

For effective teaching of HIV/AIDS education, learning has to be interactive and participatory. One interactive and participatory curriculum model that has been tried in health promotion in schools was the child-to-child curriculum approach (Pridmore & Stephens, 2000). The availability of this model led me to wonder about the experience of a teacher teaching the

HIV/AIDS curriculum using a child-to-child curriculum approach. What would be the experiences of children learning the HIV/AIDS curriculum using a child-to-child approach?

Chapter 2: Child-to-child Approach

> She plays with the boy and she plays with the girl. As she plays they learn to use their hands and bodies to try out things, to imagine things. This teacher makes toys for them, invents games for them and tells stories to them. She teaches them words and how to sew words together. (Aarons & Hawes, 1979, p. 6).

The above excerpt talks about older children being good teachers of younger siblings. The story was taken from an African context where, in most cases, older children are teachers of younger children. The idea of the child-to-child approach is based on the context where older children teach younger ones about good health practices, behaviour, and life skills. It resonated with my growing up in Gusii community. As a first born, I took care of my younger siblings. I remember carrying my sister on my back, attending to her eating habits and health needs. I and the teacher, Praxey, the teacher participant in this study adopted a child-to-child approach as a way to teach the subject matter of HIV/AIDS in the classroom. We decided on a child-to-child approach because it was based on three beliefs:

- That "education is more effective if linked to things which matter to children, families and community" (Hawes, 1988, p. 3). HIV/AIDS prevention was not only to focus on behavioural change but was to provide opportunity for children to reflect on the health and well-being of themselves, their families, community, and the world.

- That "education in and out of school should be linked as closely as possible so that learning becomes part of life" (Hawes, 1988, p. 3). Children were to share their life experiences acquired in the in-classroom, out-of-classroom, and out-of-school contexts (Clandinin and Connelly, 1995).
- That "children have the will, the skill and the motivation to help educate each other and can be trusted to do so" (Hawes, 1988, p. 3). Children were aware of the social problems that exist in their communities. Children had safe spaces to tell their stories of experiences (Silin, 1997).

The child-to-child curriculum approach viewed children as agents of change and was based on faith in the power of children to spread health messages and practices to younger children, peers, families, and communities (Pridmore & Stephens, 2000).

The Six-step Curriculum Approach—A Description of The Six-step Curriculum Approach

Child-to-child approach is greatly influenced by the notions of active learning and empowerment education in children (Dewey, 1929; Freire, 1993). The active or participatory learning recognizes the role of activities and enables learners "to talk and listen, read, write, and reflect as they approach course content through problem-solving exercises, informal small groups, simulations, case studies, role playing and other activities—all of which require students to apply what they are learning" (Meyer & Jones, 1993, p. xi). According to Dewey (1929), a school context is extension of social life as learned in the home through activities and therefore it should "exhibit these activities to the child, and reproduce them in ways that the child will gradually learn the meaning of them, and

be capable of playing his own part in relation to them" (Flinders & Thorton, 1997, p. 19). The process of active learning enables children to go beyond the information as given. The children are able to see the threads between previously hidden relationships and similarities between what they now know and what they knew in the past.

Empowerment education is realized though a process which Freire (1993) called "problem-posing education," where learners have the freedom to critically reflect on problems and challenges that they encounter in their learning contexts. It is education where the "teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach" (1993, p. 60). In this way, children are empowered to respond to problems and challenges, a learning process that is continuous. In the child-to-child curriculum approach, the process of learning involves awareness raising, critical thinking, action, and reflection through the six steps as follows:

1. Identifying a local health issue and understanding it well: Children and/or their teacher/facilitator identify a priority health issue. The issue chosen may relate to a stated objective or syllabus. Once an issue is identified, the children carry out activities designed to increase their understanding of it.

2. Finding out more about the health issue: This step involves children in further information gathering activities. Some of these activities may take place inside the school, while others might take place in the community or at home. Ideally, these activities help children to learn how to gather and document information and develop important communication skills.

3. Discussing what's been found out and planning action: Here the children organize their findings and use them as a basis for planning action in relation to a specific health problem they have identified during step 2. The teacher/facilitator can take part in the planning process, and help children to distinguish between correct and incorrect information they might have gathered.

4. Taking action: The children undertake the activities planned at each step. These might take place in school, community or home, depending on the nature of the health issue chosen.

5. Evaluation and discussing results: The children and their teacher/facilitator evaluate the effectiveness or otherwise of their activities. If unexpected problems have been encountered, it is important for these to be discussed.

6. Discussing how we can be more effective next time and sustain action, to repeat or continue their action. (Child-to-Child Trust, 2002)

The child-to-child approach worked from a belief that the purpose of the curriculum was to develop children's own capacities and problem-solving skills through stimulating their intelligence and imaginations rather than transmitting knowledge and facts (Barton & Booth, quoted in Ahara, 1995). It was to empower the children in their approach to issues that affect them in their everyday lives in their communities (Dewey, 1929; Freire, 1970; Greene, 1971; Pridmore & Stephens, 2000). In the child-to-child approach, children had the rights to make their decisions, which are respected. The aim of what they were learning was to develop the full potential of the individual (Pridmore & Stephens, 2000).

Other Related Studies

Other studies have found increased child participation in learning activities through child-to-child curriculum approach. A study conducted in Pakistan by Kassam-Khamis (1998) found changed behaviour and practices when children learned through a child-to-child approach. Pridmore and Stephens (2000) reviewed studies pertaining to child-to-child programs in schools in Uganda, Nepal, and Botswana. In Uganda, such programs had some positive impact on the improvement of the environs of the schools. In Nepal, they found that the program improved children's personal, home, and school cleanliness and enhanced leadership roles in children's rights. In Botswana, they found the child-to-child program aimed at helping school children (known as little teachers) prepare pre-school children (known as pre-schoolers) for school entry had made a significant difference in preparing these children for primary schooling. Pre-schoolers who had little teachers enjoyed the experience and had the ability to recall health messages.

While a child-to-child curriculum approach has been used to teach children on personal and environmental health and children's rights, it had not been used to teach HIV/AIDS curriculum in the classroom. I wanted to see how using child-to-child curriculum could be appropriate to the teaching of an HIV/AIDS curriculum.

The Relevance of Using a Child-to-child Curriculum Approach

I found this approach relevant to the teaching of an AIDS curriculum in schools because it accommodated traditional African ways of learning, viewed knowledge as socially constructed, shared authority in the classroom encouraging open discussions, and built community. I deal with each of these topics below.

African Traditional Ways of Learning

First, the child-to-child approach closely resembles the way children learn in most African traditional societies. Most children in African societies were encouraged by their parents to learn from their siblings and peers (Kenyatta, 1959; Levine, 1994). The Gusii community where I was born and where I conducted this study similarly encouraged child-to-child learning among their children (Odaga, 1986; Levine, 1994).

Shared Authority in Classroom

Shared authority between the teacher and the students was very strong in this kind of learning in the classroom. The teacher provides opportunity for students to share the directing of work in the classroom learning (Oyler, 1996). In this way the students are able to initiate learning as well as be involved in this process of learning. It is a democratic way of learning. It allows children to connect learning activities on HIV/AIDS and then to speak with authority and experience with their classmates.

Open Discussions

Shared authority allows for open discussion classrooms. Openness is the key to successful HIV/AIDS education. According to Gates (reported by Otieno, 2002), "the indispensability of frank and open discussions on AIDS is of great importance and would be a necessity to beat HIV/AIDS." Stories of the successful prevention of the spread of HIV/AIDS such as in Uganda's case have shown that open discussions among the young people about sexuality are the key to HIV/AIDS prevention (Key, Denoon, & Daniel, 1998). Through open discussion, it is easy to demystify cultural myths that encourage sexual activities and eventually the spread of HIV/AIDS (Lecler-Madhala, 2000). Some of the myths include that, "one may be rejected by a spouse because she or he has no experience in bed" (Muganda, 2001). Through open discussion about such a myth, young people would come to realize that you do not need to be experienced in bed in order to be loved.

A View of Knowledge as Socially Constructed

Dewey (1929) noted that education was a social process and the school grows out of community. Its role was the provision of community life, "the school life should grow gradually out of the home life; that it should take up and continue the activities with which the child is already familiar in the home" (p. 18). He added that "education must be conceived as a continuing reconstruction of experience" (p. 21). The children in such a context would be socially constructing the knowledge of what is known, an important

element in relational knowing that emerges in such a learning context (Hollingsworth, Dybdahl, & Minarik, 1993). When knowledge is socially constructed, children "will begin telling the stories of what they are seeking, what they know and might not yet know, exchanging stories with others grounded in other landscapes, at once bringing something that is in-between… 'web of relationship' may be woven" (Greene, 1993, p. 218)

In the child-to-child curriculum approach, children actively constructed knowledge by integrating new information into what they previously knew. Silin (1995) noted that HIV/AIDS curriculum was not only to teach the children how to prevent transmission of HIV but to foster social change and ethics of care and responsibility. The child-to-child curriculum approach had the potential to teach HIV/AIDS curriculum through listening to, and working with, experiences the children bring with them into the classroom.

A Way to Build Community

Ellis (2002) noted that a school should be a place that provides children with "positive identity and belonging and includes a space for creativity and growth" and ultimately leads to building a community in the classroom. Belonging to the classroom community comes as a result of "a pervasive drive to form and maintain at least some quantity of lasting, positive and significant interpersonal relationship (Baumeister & Leary, 1995, p. 497). When children have built such a community they feel at home, an idea, according to McLeod (2000), that "stands for shelter, stability, security and comfort"(p. 210). The idea of home can also be the metaphorical restoration of the children's homes within the learning contexts of the classroom community. Child-to-child curriculum

approach enhances the sense of belonging and being at home within the classroom community and allowing children to freely interact with their peers on issues around HIV/AIDS curriculum. In this study, the child-to-child approach was a metaphorical door that opened the way to a negotiation of how a curriculum is made in the classroom. The teachers and children reinvented the process in ways they wanted it to work. The focus shifted from the steps and became more about changing the classroom story by changing the view of knowledge as more of a constructive process and by trying to open up what curriculum looked like in the classroom. It became more about changing the process of curriculum making. The curriculum making process that emerged is discussed in chapter 4.

Personal Practical Knowledge

While thinking of a teacher adopting this child-to-child curriculum approach in teaching HIV/AIDS in the classroom, I revisited my research puzzle: What is the experience of a teacher teaching the HIV/AIDS curriculum using a child-to-child curriculum approach? What is the experience of children learning the HIV/AIDS curriculum using a child-to-child curriculum approach? I found myself addressing this research puzzle using the conceptual framework of personal practical knowledge and professional knowledge landscapes. Personal practical knowledge is a concept developed by Connelly and Clandinin (1988) to capture "the idea of experience in a way that allows us to talk about teachers as knowledgeable and knowing persons" (p. 25). The same can be said of students who are part of the classroom where the teacher teaches. According to Connelly and Clandinin both teachers' and children's knowledge is

narrative knowledge. Within this view of knowledge, teachers and students tell "stories about themselves that are historical, explanatory, and foretelling the future" (p. 24). In this context, personal practical knowledge is in the "person's past experience, in the person's present mind and body, and person's future plans and actions" (p. 25).

The idea of experience is borrowed from Dewey, who saw experience as having two criteria—continuity and interaction. The principle of continuity of experience means that "every experience both takes up something from those which have gone before and modifies in some way the quality of those which come after" (Dewey, 1938, p. 35). This continuity is an educative process that is "growing" and influences "formation of attitudes of desire and purpose" (p. 38). The idea of continuity shows that "experience grows out of other experience and leads to further experiences." (Clandinin & Connelly, 2000, p. 2). The other principle is interaction, which is an interplay between the person and environment (Dewey, 1938). Interaction is seen as a "transaction taking place between an individual and what, at the time, constitutes his environment" (p. 43). According to Clandinin and Connelly (2000), experience helps "us think through such matters as an individual child's learning while also understanding that learning takes place with other children, with the teacher, in a classroom, in a community, and so on" (p. 2). As I studied the child-to-child curriculum that Praxey, the children and I composed, I worked from a view that learning was going to take place both individually and socially, that is, in relation to others. Furthermore, there was also the notion of continuity in these experiences as the children and a teacher worked together over time. Narrative inquiry as a method of studying how people make meaning of experience is discussed in Chapter 3.

Chapter 3: Methodology: Narrative Inquiry

Understanding Narrative Inquiry

Narrative inquiry as a method of studying educational experience is a focus of study by Clandinin and Connelly (1988, 1991, 1995, 1998, 2000). According to Connelly and Clandinin (1990), "humans are storytelling organisms, who individually and socially lead storied lives" (p. 2). Narrative inquiry begins with an understanding of experience as a narrative construction. Furthermore, we understand our lives by telling stories about them (Connelly & Clandinin, 1988). In narrative inquiry, experience is central to the inquiry.

> Narrative inquiry is a way of understanding experience. It is a collaboration between researcher and participants, over time, in a place or series of places, and in social interaction with milieus. An inquirer enters this matrix in the midst and progresses in the same spirit, concluding the inquiry still in the midst of living and telling, reliving and retelling, the stories of experiences that make up people's lives, both individual and social. Simply stated...narrative inquiry is stories lived and told. (Clandinin & Connelly, 2000, p. 20)

In this research I adopt the narrative inquiry methodology developed by Clandinin and Connelly as well as terms and concepts from their work on teacher knowledge (1995), teachers' knowledge contexts (1995), and teachers' identity (1990). This inquiry was undertaken using an understanding of a professional knowledge landscape, a metaphor used by Clandinin and Connelly (1995) to describe school contexts. The metaphor of a professional knowledge landscape gives a "sense of expansiveness and the possibility of

being filled with diverse people, things, and events in different relationships" (p. 4). The metaphor of an expansive landscape helped me capture the complexity of the contexts within which participants' stories were lived, told, and retold. The storied landscapes in which these stories are told and retold include the out-of-classroom places and in-classroom places in school and out-of-school places. Out-of-classroom places in schools are filled with packaged knowledge in the form of "textbooks, pamphlets, workshops, staff meeting, memos and the like" (Clandinin & Connelly, 1995, p. 10). This packaged knowledge is "funnelled" down into the school through a metaphoric conduit and is meant to direct teachers' and children's lives in the classroom (Clandinin & Connelly, 1995). The in-classroom place in schools is where "stories can be told, reflected back, heard in different ways, retold, and relived in new ways in the safety and secrecy of the classroom" (Clandinin & Connelly, 1995, p. 13). It is here where teachers teach and are involved in curriculum making with children. In-classroom places are generally seen as safe places for teachers. They may not be experienced as safe places for children. The in-classroom place described by Clandinin and Connelly after studies in North American schools may be different from Praxey's classroom in Kenya. However, there was, to some extent, a resemblance to the way Praxey and I constructed the classroom. As Praxey and I worked together, the in-classroom place was, for the most part, a safe place, where she, the children, and I lived and told our stories and where we were free of scrutiny and free from being told what not to say by administrators and policy people.

The Three-Dimensional Narrative Inquiry Space

As a narrative inquirer, awareness of the three-dimensional narrative inquiry space was important as I entered the field, composed field texts, and wrote research texts. Clandinin and Connelly (2000) drew on Dewey's (1938) theory of experience, particularly his ideas of situation, continuity, and interaction to conceptualize a metaphorical three-dimensional narrative inquiry space, with "temporality along one dimension, the personal and social along the second, and place along the third" (p. 50). The temporal dimension addresses matters of the past, present, and future, allowing inquirers to move backward and forward to understand people's experiences. The social and personal dimension addresses the inward and outward aspects of people's experiences. The inward refers to "internal conditions, such as feelings, hopes, aesthetic reactions, and moral dispositions" (p. 50). The outward refers to "existential conditions, that is the environment" (p. 50). The third dimension, place, refers to the specific places or sequence of places within the narrative inquiry process.

Choosing Narrative Inquiry

Having written my narrative beginnings and my wonders about the way teachers teach in classroom situations in Kenya, I worked with Praxey, the teacher participant, to compose a new classroom curriculum. By using a child-to-child curriculum approach, I created a new curriculum puzzle in the classroom. I needed a methodology to help me understand and gain meaning of my new

classroom curriculum puzzles: What is the experience of a teacher teaching the HIV/AIDS curriculum using a child-to-child curriculum approach? What are the experiences of children learning the HIV/AIDS curriculum using a child-to-child curriculum approach?

I chose narrative inquiry to help understand and represent the stories of a teacher's experiences of teaching the HIV/AIDS curriculum using a child-to-child approach and also to understand and represent the experiences of children learning the HIV/AIDS curriculum using a child-to-child approach. Through this narrative inquiry I was able to gain understanding and make meaning of the teacher's teaching and the children's learning experiences of the HIV/AIDS curriculum using a child-to-child approach.

Narrative inquiry enabled me to participate in and describe these ways of telling and retelling the stories of experiences of this teacher's and these students' lives around HIV/AIDS education through a child-to-child approach to curriculum.

The Place of Theory, Relational Aspects, Voice, and Signature in Narrative Inquiry

In narrative inquiry, theory lives in a different relationship to experience than in other forms of research (Clandinin & Connelly, 2000). As a narrative inquirer, I began my inquiry with "my experience expressed in lived and told stories" (Clandinin & Connelly, 2000, p. 40). I wrote my own stories of experiences and I read other theories and research which resonated with my experience. As I wrote my dissertation, I wove "the literature throughout the dissertation from the beginning to end in an attempt to create a seamless link between theory and the practice embodied in the inquiry" (p. 41). As a narrative inquirer, I welcomed the work

of other authors and theorists into my inquiry as they suggested ways to deepen my understanding of the meaning I was making of my participants' experiences.

As a narrative inquirer, I worked within the three-dimensional narrative inquiry space, and I engaged in conversations with my participants in the process of curriculum making. As a narrative inquirer, I was attentive to the stories of my participants, the teacher, and eight children. I attended to their stories, moving backward and forward, attending to their past, present, and future experiences. As I listened to the children, I thought about what their stories were in the past and how this new curriculum making process was shaping their understanding of HIV/AIDS. I heard them speak about what they wanted teachers to be. I heard Praxey saying she was becoming a facilitator as children came with information and told stories of their experiences with HIV/AIDS. As a participant observer in the classroom and in my conversations with the teacher and eight children, I attended to their outer social conditions: the changes in schedules, the impending transfer of Praxey from the current school, and even unpredictable weather as I lived alongside my participants. I also attended to how the transformed classroom was constructed and how it was changing. I found myself attending to my feelings, reactions, and thoughts in response to my participants' experiences with the subject matter of HIV/AIDS. I was also attending to their inner personal feelings as they talked about the new classroom. I was careful to attend to what participants were saying about their experiences in the out-of-classroom place and the out-of-school places. When they went home, the children were asking questions which were previously not asked. I was attentive to the stories being lived and told on these different places on the landscape.

As I lived with the teacher and eight children, listening and making sense of their stories of experiences, I was awake to the fact that narrative inquiry is relational. Being in relationship with my participants made me "step back" and see my own stories in the inquiry and also those of the participants as well as the larger landscape where we lived. Clandinin and Connelly (2000) suggest

> But as long as researchers are diligently, day by day, constructing field texts, they will be able to "slip in and out" of the experience being studied, slip in and out of intimacy. Being in the field allows intimacy. Composing and reading field texts allows one to slip out of the intimacy for a time. This movement back and forth between falling in love and cool observation is possible through field texts. (p. 82)

As a narrative inquirer, I was always attending to my participants, attending to what they thought about our co-composed conversations, about their experiences of reading the transcripts of our conversations and listening to what they said about what I wrote. This came about because the inquiry was relational. "Slipping in and out of intimacy" meant I would return to my field texts, allowing a distance from my participants as I tried to understand their experiences. Even when I was at a distance, I was still mindful, thinking of my participants.

As a narrative inquirer, I tried to "capture the participants' experience and represent their voices" (Clandinin & Connelly, 1994, p. 423) in the research text. I wanted the audience to hear what participants were saying without overwhelming them with my voice. According to Clandinin and Connelly (2000), the "signature is commonly thought of as attached to the researcher but may as

well be thought to refer to the participants" (p. 148). I represented the teacher's and children's stories in found poems made from actual transcripts of their words. By laying my comments (my voice) alongside found poems made from their voices, I was trying to represent multiple voices, both mine as researcher and the participants. I wanted to write in this way because I hoped it would powerfully speak to teachers, to children, and to others. I wanted these stories to reach an audience not only of researchers but also of people who live alongside children.

Conducting the Narrative Inquiry

Living in the Field

Having chosen on narrative inquiry, I proceeded to the school of my study. It is located in Kisii district of Kenya. It is a district inhabited by Gusii community, located 20 kilometres east of Lake Victoria, Kenya. It is the district where I was born. The district is part of Nyanza province which has been seriously hit by HIV/AIDS epidemic. Here is where I met Praxey, the teacher who was part of my master's project and with whom I negotiated her participation in this study. As a narrative inquirer, I negotiated with Praxey to allow me to be part of her classroom where together we would learn to teach a new child-to-child curriculum approach.

In February 2003, I gained entry into the school and into the classroom where Praxey taught children of Standard 4A. At the first meeting I met Praxey and the Headmaster and I explained my inquiry, purposes, and methodology. Thereafter, Praxey took me to the classroom of Standard 4A, where I was welcomed by the children. The following day a meeting was arranged with the parents.

Again, I explained the purpose and methodology of my inquiry and asked them to give consent for their children to participate in the study. The parents were very excited. Those present signed the consent forms. Others who were not present later sent their signed consent forms with their children.

After these preliminaries, I began my research in mid-February 2003. My research puzzle was to explore the experience of a teacher teaching the HIV/AIDS curriculum using a child-to-child curriculum approach and the experiences of children learning the HIV/AIDS curriculum using a child-to-child curriculum approach. My intention was to work alongside the teacher and children composing the HIV/AIDS curriculum. In the process of this curriculum making, I worked alongside the teacher in the classroom, positioning myself as a participant observer (Clandinin & Connelly, 2000).

I lived at two levels. At one level, I worked with the teacher and Standard 4A students composing this new curriculum approach. The class lesson was held once a week, and each class was of 35 minutes duration. I found space to listen to the teacher teaching using the child-to-child curriculum approach. While acting as a participant observer in the classroom, I tried to gather as much information as possible about the interactions among the students themselves, among the students with their teacher, and among parents, students, and teacher as they learned the subject matter of the HIV/AIDS curriculum. I would jot down notes about participants telling stories in the classroom. The use of a child-to-child curriculum approach led to a transformed classroom, as a new classroom process of curriculum making emerged. I say more about this in Chapter 4.

At the second level, I lived differently, on a deeper level, with eight students of the Standard 4A class learning the HIV/AIDS curriculum. I invited eight students to engage in conversations about their experiences of learning through a new child-to-child curriculum approach. As well, I created a space for a series of conversations with Praxey, the teacher, focusing on her experiences of teaching the HIV/AIDS subject matter using a child-to-child curriculum approach.

When listening to the children's and teacher's stories, I came to understand how our shared co-composition of the new curriculum was experienced by the teacher and eight children. As I attended to their experiences, I was mindful of the metaphorical three-dimensional narrative inquiry space. As I talked with my participants, I asked questions about particular things or happenings to get the fullness of each person's experience. As I listened and we talked, I asked questions such as, how did it feel to be in that situation? What do you feel about that experience now? What do you think about the future? This space enabled us in "telling our stories of our past that frame our present standpoints, moving back and forth from the personal to the social, situating it all in place" (Clandinin & Connelly, 2000, p. 70). As I listened to the teacher's and children's stories of teaching and learning the HIV/AIDS curriculum, I also found space to look to my own past, telling stories of my childhood, of being a teacher, and of now as a co-composer of this HIV/AIDS curriculum. The narrative inquiry provided space to tell and retell stories of this curriculum we were constructing. The conversations of these meetings were tape recorded and formed part of the field texts.

Choosing Participants

The participants for my inquiry included a teacher and students. Having set out to conduct this inquiry, I had the task of deciding whom to include in the study. I selected participants who would give the kind of information I was seeking. The first and primary criterion was the teacher participant who was willing to teach HIV/AIDS using a new child-to-child curriculum approach. I selected Praxey, a teacher I have known since 2000. All along I communicated with Praxey about my intention to involve her in this inquiry. She had shown interest and was excited to be part of this research. As a narrative inquirer, I wanted to work with a participant with whom I had a relationship (Clandinin & Connelly, 2000). This is a relationship based on respect and trust lived earlier in a master's research context. Her acceptance to be part of this study was a first step of my entry into a classroom.

The second criterion was to work with students who were in a Standard 4A classroom. I chose Standard 4A children because their ages range between 10 and 11. This age bracket is seen as the 'window of hope' in the fight against HIV/AIDS (Kigotho, 2001). In choosing these children, I tried to include child participants (a) who reflected equal gender representation, four boys and four girls, (b) who openly talked about issues in their community, (c) who were willing to engage in a conversation with me, and (d) whose parents had given consent. Initially, I intended to work with a small group of four students from the larger classroom community. When it came to choosing four children, there were strong interests from many students to be included, and consequently I increased the number from four to eight children. I was persuaded to increase the number to eight because these students were those who were in

active, talking openly about their experiences about HIV/AIDS. Praxey also felt that we could include them as they had shown strong interest in joining the small group.

Composing Field Texts

The field texts (data in a narrative inquiry) are a "representation of research experience" (Clandinin & Connelly, 2000, p. 93). I composed field texts on two different levels. On one level the field texts were based on the changing curriculum making in the classroom. The other level was on the individual children's and teacher's experiences. There were eight kinds of field texts: field notes of what I observed in the classroom, a personal journal I kept during the inquiry, photographs I took as children learned, video tapes of classroom learning, children's work samples, transcripts of group conversations with eight children, photographs taken by children which were used to trigger conversations, and transcripts of conversations with the teacher.

While working alongside the teacher composing the new curriculum, I positioned myself as a participant observer in the classroom. Whenever I had a chance in the classroom, I would jot down some points. After each class I worked from these quickly noted points to write field notes of what I experienced in the changing curriculum making in the classroom. After every class meeting I recorded what seemed to me to be significant information on what transpired in the classroom. This information formed part of my field notes. As a narrative inquirer, field notes were the "ongoing, daily notes, full of the details and moments of our inquiry lives in the field, are the text out of which we can tell stories of our story of experience" (Clandinin & Connelly, 2000, p. 104). I also kept a

personal journal in which I recorded my reflections on important daily events related to the changing curriculum making in the classroom. When field notes are collected through participant observation of shared practical work in the classroom and are kept along with journal writing they provide field experience with a reflective balance (Clandinin & Connelly, 2000). Other field texts included the photographs I took while children were learning, video tapes capturing the classroom learning, children's work in the form of their notes, assignments, and posters of what they were learning. On the second level, I attended to eight children's experiences as they learned in this new curriculum making approach as well as Praxey's experiences of teaching this new curriculum in the classroom.

I invited eight students of standard 4A to participate more intensely, sharing experiences of what they were learning. I had a 1-hour conversation at least once a week with the group of eight children reflecting on their learning experiences through the child-to-child approach. The conversations were tape recorded for accuracy. I also gave them cameras so they would take photos of what they were experiencing. Their photos were used as triggers for further conversations. I also invited the teacher for a conversation on her experiences of teaching using the new curriculum we composed. We tried to meet at least once a week. These conversations were also audio-taped and transcribed. The transcripts of children's conversations are in Kiswahili. This is the language they were comfortable with in telling about their experiences.

From Field Texts to Research Texts

The field texts were composed to describe the experiences of the teacher, eight students, and me as a researcher. The research texts are my interpretation and understanding of the teacher's and the eight students' experiences in the process of curriculum making. I began the interpretative process by transcribing the tapes from our conversations as well as transcribing and organizing the other field texts. As a narrative inquirer, I situated my interpretation within the metaphorical three-dimensional narrative inquiry space (Clandinin & Connelly, 2000). In this way I was able to look back and forward, inward and outward, and to attend to place as I made meaning of Praxey's and the eight children's experiences of curriculum making.

I read and re-read the transcripts of each child participant and Praxey. I created narrative accounts for the teacher and for each child participant. As I re-read the children's narrative accounts, I looked for threads that linked elements in the stories they were living in this moment of curriculum making. I pulled eight threads that resonated across the child participants' narrative accounts. I then re-read the teacher's narrative account looking for shifts in her teaching practices.

As a way to represent my interpretations, I prepared poetic transcriptions of the eight children's and the teacher's narrative accounts. When listening to the teacher's and children's conversations, I found they could be best represented through found poems. The idea of writing found poems has been part of my work since I started my doctoral program at the Centre for Research for Teacher Education and Development. Reading the works of Butler-Kisber (1998), Richardson (1992), and Raymond (2002) gave me the impetus to present the narrative accounts of the children and teacher in found poems. Butler-Kisber (2002), in using found poems,

wrote "the researcher uses only the words of the participant(s) to create a poetic rendition of a story or phenomenon. Because I was most comfortable working with words rather than other alternative forms, I decided found poetry might offer a viable way of portraying what I was finding" (p. 232). Like Butler-Kisber, I decided on found poetry because I felt found poetry had more power and energy.

In Chapter 4, I include the narrative accounts of what I experienced as I lived with Praxey and the children of Standard 4A. The story of composing a new curriculum stretches between February 2003 to June 2003 and into the month of September 2003. The chapter is in two parts: the first is represented as correspondence between Praxey and me, the second part represents the process of curriculum making. In the second part there are three columns: the first is my daily journal entry of stories as I was experiencing this process of curriculum making; the second are stories or activities lived by the children, Praxey, and the parents in the moment of curriculum making; the third is my understanding of what is going on for the teacher, the children, the subject matter, and the milieu.

In Chapter 5, I present the narrative accounts of Praxey, the teacher participant. In her accounts I show shifts in Praxey's story of teaching. The narrative accounts are also represented in found poetry, composed from words drawn from Praxey's transcripts. While the words are the actual words Praxey said in English, I decided which words to pull from the transcripts, and I decided how to put them together. Alongside these poetic narrative accounts of Praxey, I responded with my comments of the meaning I made of what Praxey was saying. I used two different fonts to differentiate my voice and that of Praxey: normal "Times New Roman" represents my voice; italic "Arial Narrow" represents Praxey's voice. In the second part of Chapter 5, I represent six shifts in Praxey's

story of teaching: teaching for shared knowledge, teaching for a democratic classroom, teaching for a listening classroom, teaching for an interactive classroom, teaching for a facilitative classroom, and teaching for advocacy classroom. I wrote my comments about these shifts in her teaching practice. I also metaphorically invited various authors such as Noddings, Greene, and Freire into these written conversations of what I understand Praxey is experiencing, that is, the stories she is living in this process of curriculum making.

In Chapter 6, I present the children's narratives of experiences. These narratives of experience are composed from participants' transcripts. The words are the participants' words. As the writer of poetic narrative accounts, I selected words and phrases as my interpretation. I am the author of the found poems and I decided to what I would attend. The transcripts of each child participant's conversations are in Kiswahili. I then went through and pulled out the words and phrases from the Kiswahili transcripts that I wanted to use and made them into found poems. I then translated the found poems into English with few changes.

I organized the found poems in three columns. The first column consists of the found poetry in Kiswahili. As I read the Kiswahili transcripts of each child, I recalled the image of what the child was saying and how she or he was feeling and of how I was responding to their words. For me, the power of the children's words is in the Kiswahili, which I did not want to lose. In order not to lose that power, I turned the children's Kiswahili words into Kiswahili found poems. They will be beneficial to an audience who understands the language. The children, parents, community leaders, and HIV/AIDS program personnel are fluent in Kiswahili and are based in Kenya. Because I intend to work with them and see them as collaborators in the learning of HIV/AIDS curriculum in schools, I wanted to keep the children's words in Kiswahili.

The second column consists of the found poems I translated from Kiswahili into English. The translation is partially word by word but since I wanted to capture the meaning of what the child was saying in Kiswahili, sometimes I rephrased the words to make the English words better capture the child's meaning. The construction of both poems is an interpretative process. Both columns one and two start with my questions and are followed by the children's responses. They are dated to show the ongoing process.

In the third column are my comments. Sometimes the comments concern what I understand the children are saying in relation to what theoreticians have said. Sometimes my comments concern my reactions to what I am hearing, reactions that connect back to my own experience. Stories from my past are triggered by the children's experiences and I include them. Sometimes my comments concern the concerns in the larger culture.

In Chapter 7, I present threads that resonated across the eight children's narrative accounts. As I read the children's narrative accounts, I looked for threads in their stories. I pulled a thread from each child participant's experiences to show resonance across stories. I pulled eight narrative threads that appeared to resonate across the eight children's stories: thread #1, students learning in a transformed classroom milieu; thread #2, students living as empowered learners in and out of school; thread #3, students taking up educators' roles in and out of school; thread #4, students challenging cultural taboos; thread #5, students coming to know their worlds as worlds with places of risk; thread #6, students becoming empowered to sustain themselves; thread #7, students awakening to deceptions about HIV/AIDS; and thread #8, students imagining their lives in a hopeful world.

In Chapter 8, I revisit some of the issues around the teaching of HIV/AIDS curriculum in schools in Kenya. I discuss some of the reasons that have made it difficult for the subject to find its way to the classroom and discuss how HIV/AIDS curriculum is often not taught at all in schools. I then discuss another way the HIV/AIDS curriculum could be taught in schools; that is, by using the child-to-child approach. It is an approach in which the teacher involves children as active inquirers, active participants in the curriculum making.

Ethical Considerations

Before my study commenced, I sought a research permit from the Ministry of Education and Technology, Kenya. This authority is required for all research conducted in Kenya. I applied by filling out specifically designed forms available at the Ministry of Education, Nairobi.

This study also sought approval for and observed research ethics of the University of Alberta requirements contained in University Standards for Protection of Human Research Participants. The teacher and student participants were given letters of introduction describing the study and requesting each of them to participate in the research by signing the consent. In the case of the eight students, a letter of consent was also sought from parents. The participants were informed of their right not to participate and their right to opt out at any time during the research period. The participants were assured of the confidentiality of the information conveyed and, to conceal their identities, they were given pseudonyms throughout the texts.

Participants were given the opportunity to read the transcripts of their conversations to confirm the accuracy of the information. They were given an opportunity to contact me about any changes they wanted in the text. In addition, I sought clarification of participants' responses throughout the research period.

Chapter 4: Composing a New Curriculum

I am telling my story of what I experienced as I lived with Praxey and the children of Standard 4A composing a new curriculum in the in-classroom and out of-classroom places. My story of composing a new curriculum stretches between February 2003 and June 2003 and in the month of September 2003. The stories we lived at that moment in-classroom and out-of-classroom I see as a moment of curriculum making. This view of curriculum making comes out of the work of Clandinin and Connelly (1992) who suggest that curriculum is where "teacher, learners, subject matter and milieu are in dynamic interaction" (p. 392). These four are referred to as curriculum commonplaces (Connelly & Clandinin, 1988; Schwab, 1977) and help me to attend to and understand more about, my curriculum-making experience. In my curriculum making, I have in mind a teacher, learner, subject matter of HIV/AIDS, and the milieu including the in-classroom and out-of-classroom places where and also out of school places where the children lived. The "stories to live by" of children, teacher, and I (Connelly & Clandinin, 1999) were central in this process of curriculum making. The stories to live by is a "thread which helps us understand how knowledge, context and identity are linked and can be understood narratively" (p. 4.). These stories lived at that moment of curriculum making on in- and out-of-classroom places as they bumped against one another, shifting in each moment. They were stories about self and life in the context of HIV/AIDS pandemic.

The chapter is in two parts, with the first being correspondence between me and Praxey, which I call "Praxey and Me." Our correspondences are in the form of emails and a letter with different fonts, mine in Arial Narrow and Praxey's in Bodoni MT. In

between these correspondences, I wrote what I was thinking as I read these correspondences and my thoughts are in Times New Roman Italics font.

The second part is the process of curriculum making in which there are three columns, with the first column in Arial Narrow font being my daily journal entry of stories as I was experiencing this process of curriculum making; the second column in Bodini MT Condensed has some stories as lived at that moment of curriculum making; the third column in Times New Roman Italics font is my thinking about what is going on for the teacher, the children, the subject matter, and the milieu.

Praxey and Me

August 18, 2002
Dear Praxey,
Thanks for yours.
I'm interested in exploring teacher experiences teaching HIV/AIDS curriculum using a child-to-child approach. I also want to further explore the experiences of some children learning HIV/AIDS curriculum using this kind of approach. I will use Narrative Inquiry as my research methodology. I plan to work alongside the teacher in learning and teaching in this manner. The whole research text will be shared with the teacher. Would you be interested in this kind of research? What do you think about the idea of me working alongside you in your classroom? Do you have some questions that I can respond? Since this is part of my phase of negotiating a relationship in my proposal development I need your permission to include your response in my proposal.
Thanks
Bosire

August 23, 2002
Dear Bosire
It is quite exciting and interesting to at least notice that there are people out there who are really interested in getting to know more about what the Kenyan children are learning regarding the HIV/AIDS curriculum. The HIV/AIDS curriculum has been introduced in our schools but there are a few problems here and there in handling the subject. Not all teachers are conversant with the subject. In that the government hasn't really trained enough personnel with the skills in handling this subject of HIV/AIDS. The government has done a lot of awareness and sensitization generally but when it comes to the HIV/AIDS curriculum. Maybe those in the big urban areas have been trained. Our people especially the Kisii have not really accepted that there is AIDS and declare it openly when one dies that he or she has died of this epidemic. It is just a feared monster not within. But we have tens and tens of AIDS orphans in my school. We have over 86 children. There are no teaching materials. We only have two books for the whole school. No videos, posters and pictures. So you can see. I am interested to learn and explore especially on the children's experiences in the learning of HIV/AIDS. Actually it will be interesting to have a feedback on what has been now taught for two years in our schools. We all welcome and support the idea since it will benefit the children and even their parents. That is opening up the children to talk about their experiences in this HIV/AIDS curriculum. The children could

also be very good educators to their parents and colleagues. We are ready to work together so may you please let us know if there are prior arrangements and when do we start? Which classes are you interested in? Standard 1-4 have not had much experience but from Standard 5- 8 they may have had more. Though we have more AIDS orphans from STD 1-6, the learning facilities may not be so appropriate. But I think my school is better these days than some schools around. I am anxiously waiting to hear or read from you soon.

May God bless you.

Thanks in advance

Yours sincerely,

Praxey

I first met Praxey in September 2000 when I was conducting my master's study. Praxey impressed me as an independent, thoughtful woman and an advocate for social justice. She spoke loudly against some socio-cultural practices which negated women's participation in leadership. Our relationship didn't cease with the completion of my master's research.

In these correspondences, we were trying to make connections, wondering aloud about our intended inquiry.

Praxey is able to tell her story of what is happening in her school and in the country, a story of schools not learning about HIV/AIDS, a story of lack of reading and resource materials, a story of the presence of many orphans.

She is very aware of what is happening around her. Praxey has a sense of what I want to do, has her story of what she would like to have done about HIV/AIDS. As a narrative inquirer, I find myself in the midst of her stories, stories touching the personal, time, place, and the social (Clandinin & Connelly, 2000). I see myself negotiating relationships and purposes. As a narrative inquirer, I see this as a negotiation of entry, trying to establish "good narrative working relationships" (Clandinin & Connelly, 2000, p. 72). Praxey is informing me about the context where she is working. She is also telling me about the problems of HIV/AIDS and is linking them to the socio-cultural taboos I mentioned in Chapter 2. Praxey is telling me about how she understands and experiences the milieu. I wondered how I could make connections between the milieu and her story to live by as a teacher.

November 28, 2002

Thanks Mr. Bosire

But may I apologize that I haven't written for some weeks. My mobile phone was stolen from my handbag. We also went back to school and we are now a bit busy with end term exams. The idea of having HIV/AIDS being taught through child-to-child will be quite a good experience as most children tend to learn from their colleagues. In our society children spend most of their time alone at home when their parents are busy elsewhere. Parents have very little or no time to train or talk with their children in most families. Some do not even share a meal, so that they are not in a position of sharing ideas with their children. In this case most children learn from their older children who also learnt from their older relatives. In the case of Omogusii [same as Kisii] long time ago young people who hadn't been initiated got instructions on how to behave after initiations. It is no longer there because families have different lifestyles. These days children learn from their caretakers (maids), their parents, teachers, and their colleagues. The way a girl child is brought up in our culture is different from the boys. The boys take care of the cows, the fence, weeding. Unlike girls who do almost all the duties of cooking, cleaning, weeding, caring for the young ones etc.

Yours Sincerely

Praxey

What Praxey is telling me is that she is happy to be back in school. Like elsewhere they are busy supervising year end exams. She tells me how kids grew up in Kisii community. She talks about how times have changed, what is happening now in the community, and how kids relate with their parents and peers. Praxey has a deeper sense of the milieu and teacher stories. Having grown up as a boy in this community, I was taught how to behave during initiation and thereafter learned from my peers, my age group. It is no longer the practice. Times have changed. Boys' initiations are conducted in a modern context, that is the health centres with little education about life. Praxey thinks child-to-child could be a promising way of teaching about HIV/AIDS.

The School

I was dropped at school at 10 a.m. where I met
Praxey and the head teacher.
We talked at length about our project.
The head teacher promised to assist when
called upon.
I thanked him for that gesture.
The teacher then took me to her classroom
To meet Standard 4A children.
The children were very excited
Cheered as we approach the classroom.
The teacher introduced me as one
Who would be teaching with her.
I told them my name
And hoped we would have a good time
Working with them in the classroom.
They then loudly introduced themselves.
I was happy, they are excited to be with me.
Praxey told me she had identified
An empty classroom which we would use.
The classroom was spacious.
We agreed she would ask Standard 4A
To move their desks to this classroom
We intended to keep this classroom a distance
From the other classrooms
It would only be used for HIV/AIDS lessons.
Last night it rained heavily,
Today's temperature is around 30.
I hope it will not rain in the afternoon,
It disrupts classes and of course lightning.
(Personal Journal, February 11, 2003)

Front view of the school buildings showing some of the classrooms

This school where I spent eight months is a primary Standard 1 to 8. Other than Standard 5 which is triple stream (3 classes per Standard), the rest were double stream (2 classes). It has 27 classrooms, 17 in use; an enrolment of 492 students of which 252 were boys and 240 girls. There are 18 members of teaching staff—12 female and 6 male teachers. The school is situated on a slope place north of Kisii town municipality. The school buildings are permanent. The classroom floors were once cement but now have gaping potholes. When weather is hot, there is dust all over. The dust doesn't hover long before rain falls accompanied with strong thunderstorms. The rainfall would pound these bare roofs, voices become inaudible. But life would continue in this school community.
In this first visit at school, I see myself negotiating entry into these spaces, meeting teacher-learners-head teacher and being on the in-classroom place of HIV/AIDS milieu where curriculum making is constructed.

The Classroom

Today, Tuesday I was in school at 1 p.m.
I met Praxey in the staffroom.
We walked together to Standard 4A.
The classroom had been arranged with desks.
We waited for the pupils to come at 2 p.m.
At the hour, the pupils started trickling to the classroom.
They were 13 girls and 21 boys.
Boys and girls sat separately.
When they were all seated,
We asked children if they could re-arrange their desks,
Mixed up with boys and girls
In groups of at least six students.
After switching from place to place,
They finally settled in six groups,
Laughing and exchanging words of joy.
Each of the six chose a name to identify their group.
They chose to be named after the mountains
Mt. Kenya, Mt. Kilimanjaro, Mt. Sinai,
Mt. Aberdares, Mt. Elgon, and Mt. Ruwenzori.
After this we reminded them to ask their parents to come to the information session.
(Personal Journal, February 18, 2003)

Boys and girls sharing desks, a new classroom construction

The classroom was arranged and reconstructed differently from the traditional setup where children's desks face the front and boys and girls sit separately. We had to negotiate with the children, telling them we are not starting with gender, we are not going to have desks separate, we are going to have collaborative learning, we are going to build a community.
Here I was negotiating this entry in the middle of a busy school year. As a narrative inquirer I was prepared for a long haul, knowing that "the researcher-participant relationship is a tenuous one, always in the midst of being negotiated" (Clandinin & Connelly, 2000, p. 72). Child-to-child approach is about going through steps, but what I am experiencing here, what is happening in this classroom, is not the six steps. We are creating a whole new curriculum story. By changing the place, I was changing the cultural narrative of girls separate from boys. I was also shifting the dominant story of the teacher, that belief of a teacher as knower, teacher as expert.

Negotiating Around Taboos: Teacher and Parents' Stories

I was in school by 9:00 a.m.
I met Praxey in her office.
We then walked to the classroom.
By 10 a. m. parents were seated in the classroom
Praxey started by telling a story of her childhood.
She told them of a girl
Who hid her underwear
Not to be seen by boys
But only to climb a tree
Exposing her nakedness.
The story was powerful.
It tickled the parents.
They told their lived experiences
Learning about sex talk from peers
A parent talked of being shy
Talking to her children about sex
Another parents told of nannies
infecting children with HIV/AIDS
Another talked about learning
From intoxicated parents.
I told them about my study,
I asked them to read the consent form
One teacher who is also a parent
Read the consent in Kiswahili.
They all agreed to sign the consent forms.
A total of 22 parents signed.
In all the parents seemed very excited
(Personal Journal, February 19, 2003)

Children, teacher, Bo and parents outside Standard 4A classroom (grey door)

Together, the parents, teacher, and I were changing the subject matter. We engaged in discussions, shared experiences. We all seemed to accept the problem of HIV/AIDS existing in the community. Parents had hopes this learning would help their children. They signed letters of consent with a lot of excitement, happiness, and hope for their children. Praxey's story of underwear made her vulnerable. Praxey's willingness to be vulnerable made a space for parents' stories. Parents told stories of childhood, how they learned about sex, how they are talking and not talking to their kids. The fact about the straightness is that sometimes it is not straight talk because there are cultural and social taboos around sex. So sometimes when we try, when we are not talking too early, because we are trying to negotiate around the taboos, kids get the wrong message and become vulnerable. This is first mention of nannies, showing the changes in the cultural situation. The nannies are the ones at home and are one of the ways children are being infected.

Tell Your Story

Today I was dropped off at 1 p.m.
When the bell rang for afternoon classes,
We walked to Standard 4A classroom.
We started by Praxey telling them a story
Of a woman friend she had known for long.
She was married with six children
Her husband worked in Mombasa,
A coastal city about 1,000 kilometres from
Kisii. The husband rarely came home
Until she was told her husband was very sick.
Her friend traveled to Mombasa
She found him very sick
The parents were also there
They felt that somebody was bewitching him.
They took him to many witchdoctors
Finally he died after five months.
Later my friend started becoming sickly
She also died after one year
To date nobody seems to know what killed them
There are rumors that the man had died from HIV/AIDS with which he infected his wife.
We then invited children to tell about they knew about HIV/AIDS.
Fewer children could talk freely
Majority appeared to be shy,
They feared to mention certain words.
(Personal Journal, February 20, 2003)

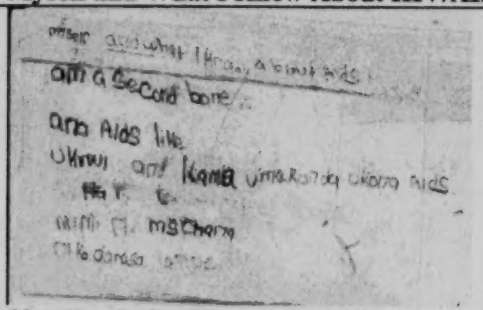
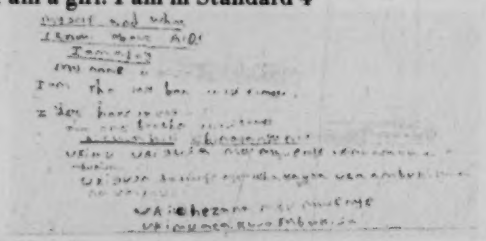
Here Gidi Gidi is telling his story. Children look excited listening to his story.

Here Sharon is telling her story.

By starting with a story of her friend, Praxey was trying to connect the subject matter with her lived experiences. Instead of explaining the concept of HIV/AIDS as expected in the mandated curriculum, Praxey was shifting into this curriculum making that believed that stories tell experiences and experience can be educative (Dewey, 1938). This telling by Praxey made me wonder about my distant cousins who may be deceased as a result of HIV/AIDS. I remember their deaths remained a mystery, nobody knows the cause to date. Since the early 1990s, I have lost about 10 close relatives to HIV/AIDS.

In asking children to talk about HIV/AIDS, I see children come forward to tell their stories. Most children talked about getting HIV/AIDS by sleeping with somebody. They wouldn't divulge more than that. These children needed a new language to tell their stories. Their stories to live by were changing.

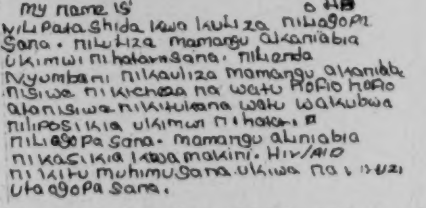
Myself and What I Know About HIV/AIDS

We gave children A piece of paper to write down "Myself and what I know about HIV/AIDS" Read what they wrote Many displayed Ignorance of HIV/AIDS. At the end of the lesson We asked children to go home Seek information about HIV/AIDS From their uncles, siblings, Elders and doctors We gave each child a pencil An exercise book to write As they are told (Personal Journal, February 20, 2003)	 **1. Myself and what I know about AIDS** **I am a second born. You have AIDS like** **If you are thin. You have AIDS** **I am a girl. I am in Standard 4**  **2. Myself and what I know about AIDS** **I am a boy. My name is Juma. I am the last born in family. I am 10 years old. I have another brother. In Kiswahili my name is Juma. If you touch somebody who HIV positive, you will be infected. If you touch fresh blood, you will be infected. If you play with somebody who is HIV positive, you will be infected.**	*Reading what children wrote about "myself and what I know about HIV/AIDS" showed they didn't have a clear picture about HIV/AIDS. The first child believed that all people who are thin have the virus. The second thought that if you shared food or washed together with a person who had HIV/AIDS you would be infected, and the third thought that if you touched such a person, you would be infected. These statements were a testimony that the children were not well versed with HIV/AIDS. They lived in a world of ignorance and denial. This idea about some not talking and being afraid was a moment in this process of curriculum making.* *As we were into this curriculum making, we expanded it to include the resources from parents and elders to bring in culture, and doctors.* *Parents and siblings are one kind of choice, elders are another kind of choice who have something to do with the cultural and the social. Doctors knew of the medical scientific community. This moment was important. It shows the milieu in which they were living.*

Coming Back to Tell Their Experiences

The class commenced at 2:05 p.m.
Today we had an exciting class.
We had asked children to go home
Find out more about HIV/AIDS
Each child had a field notebook
And in it were stories they had written
As they told about AIDS
Today each child had a story to tell
We invited them one at a time
To the front of the classroom
Some told while covering their faces
Some stood unmoved telling theirs
Yet still each told his or her story
How they went to their home
How they approached people
How parents or siblings responded
Some got information from their cousins
Others, from parents
As they told,
Praxey would put those points on board
The rest of class would cheer presenters
Symptoms of HIV/AIDS infection were:
Infected people are thin like sticks
They have skin rashes,
They are very weak,
They have boils on the bodies
Their hair turns brown
They cough a lot all of the time.

A boy reads his story, what he was told about HIV/AIDS.

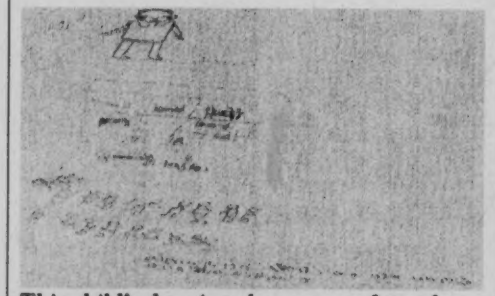


My name is Josephine. I had problems asking, I feared a lot. I asked my mother who told me HIV/AIDS is dangerous. My mother told me I should not play with people. I shouldn't meet with adults. When I heard HIV/AIDS is dangerous, I feared a lot. I listened keenly as my mother narrated. HIV/AIDS is important topic. When you [have] HIV virus, you would fear a lot.

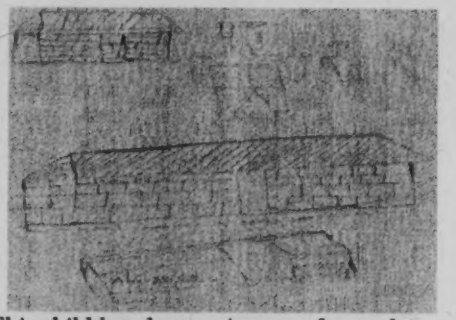
Being in this curriculum making involved asking children to seek information about the subject matter of HIV/AIDS, which they would later share in the classroom. These children's stories became the "text of the lived experience in the classroom" (Clandinin & Connelly, 1992, p. 390). By listening to children's stories, Praxey tried to make sense of what the child would say by writing on the board. In this way children saw themselves "as new characters in their own stories and in the story being constructed in the classroom" (Clandinin & Connelly, 1992, p. 390). When listening to children's experiences of seeking information, they constructed that exercise as fearful, uncertain, and rewarding.

When Drawing Tells Stories of Lives

It was another exciting lesson.
We asked each child to draw
What they had learned about HIV/AIDS
I helped distribute the plain papers.
Each child was intensely immersed
Trying to represent
Their imagination on paper
As I walked around I saw
Each child trying to think
Of what she or he had written
Trying to represent the same
In form of drawings
When they finished
We asked each child
Individually to come in front
To share their drawings
They had drawn pictures of HIV/AIDS
As they saw it or told of inflicting people in different contexts.
There were drawing people being infected
Through sexual intercourse
Using un-sterilized equipments
Such as needles.
They were just amazing drawings,
They would show the drawings
To the rest of the class.
(Personal Journal, March 4, 2003)



This child's drawing shows tens of people queuing for treatment at the hospital.



This child has drawn pictures of smartly dressed men who are gradually getting thin, and an ambulance and a hospital.

As we advanced into curriculum making, we now asked children to tell their stories through drawings of people and places associated with HIV/AIDS. From their imaginations of what they were told and had seen, these children produced drawings that depicted people suffering from HIV/AIDS in different contexts. The two drawings on the left show tens of people queuing for treatment at the hospital and well-dressed people living by hospitals. These children's construction became the subject matter in the process of curriculum making in this classroom. These children's drawings reminded me of those I know who live with HIV/AIDS, making me revisit the images I saw when I was in Kenya.

I Can Tell What I See in Drawings

When we asked to tell what they drew
They would try to explain
What the drawings meant.
Their drawings represent reality
Of what they see and have been told.
Although they said,
They haven't had an opportunity to draw,
They demonstrated great artistic potential.
They displayed their work as they explained
A child would be heard telling
"Here he was fat, then started to be thin
Then hospitalized, and here he is dead."
After a presentation,
Others would clap and sing,
"well done, well done, try another day."
At times we would assist a child to show
around her or his drawings.
These amazing stories from drawings
Of people of various ages and sexes infected
by HIV/AIDS
Thin, coughing, vomiting, diarrhea,
Some queuing up in hospitals,
Bodies in coffins
Some walking hopelessly,
Wandering in a lifeless world
(Personal Journal, March 4, 2003)

A boy shows his drawings

This girl is telling her story from her drawing while this boy attentively follows.

Because the children are the ones who made the drawings of people infected by HIV/AIDS, we decided to give children a chance to tell what they drew. These two children on the left are showing their drawings which gave a sense of what they were constructing as knowledge about HIV/AIDS in this curriculum making in the classroom. As teachers, we attended to this moment of curriculum making, watching and listening to what they were saying and trying to make meaning of what they were living. It makes me now understand that children are very much freer, attentive, and excited when their colleagues are teaching them instead of an adult teaching them.

Children Composing Resources

Today as we asked the children
To share their drawings and messages
We asked each group to come up to tell
Messages they would want to share with others
Within and out of school community
I distributed newsprints for making posters
Having no drawing table
They laid newsprints on the floor
The informative posters
They hung on classroom walls.
Which were bare before
Now they were mounted with these many posters
Telling stories about HIV/AIDS
Children went around reading other's work.
(Personal Journal, March 6, 2003)

These children are busy preparing posters.

One poster pasted on the wall reads "AIDS IS A DEADLY DISEASE AIDS HAS NO FRIEND. FRED.COM"

In this curriculum making, we let the children make teaching resources. In this way they made posters that told stories of what they were living at that moment of curriculum making. Children working vigorously in their respective groups produced these materials, which were pasted on the classroom walls, changing the classroom face. This vigour had become an integral part of their lives in this classroom. The fact that these children would lie on the floor to make those posters made me understand the power of children-led learning. Our role was becoming that of facilitating the learning at that moment of this curriculum making.

Reaching Other Children in the School Landscape

Today we asked children
Whom would you want to educate
They unanimously said, Standard 8.
Why Standard 8?
They replied
"We see them being cheated out there."
And indeed they invaded Standard 8,
It was noisy,
You would think a tornado was gracing the occasion.
Everything appeared upside down as the kids
Took positions in and around the classroom.
I had to assist Praxey to bring order in this classroom.
The young, confident children would move to the floor
Holding posters,
Showing them their drawings,
Telling them about HIV/AIDS.
Readily answering questions
Asked by Standard 8 students
As they finished their presentations
Standard 8 were left wondering,
Feeling challenged by these children.
At least they had opportunity to learn.
(Personal Journal, March 6, 2003)

Here a boy explains a poster. "This man has AIDS" is written on the right.

Standard 8 listen attentively as Standard 4A children teach them about HIV/AIDS.

The fact that these young children chose to teach Standard 8 students was a reflection of how this curriculum was unfolding every day, expanding their subject matter knowledge of HIV/AIDS beyond the classroom place to the larger school landscape. Because the children felt they had enough activities in the classroom, they felt they wanted to have a different experience and audience. By choosing Standard 8, these 4A children made themselves vulnerable to their seniors. It, however, turned out to be a context where younger children were teaching older children, a kind of upward peer teaching.

Reflective Moments in Conversations

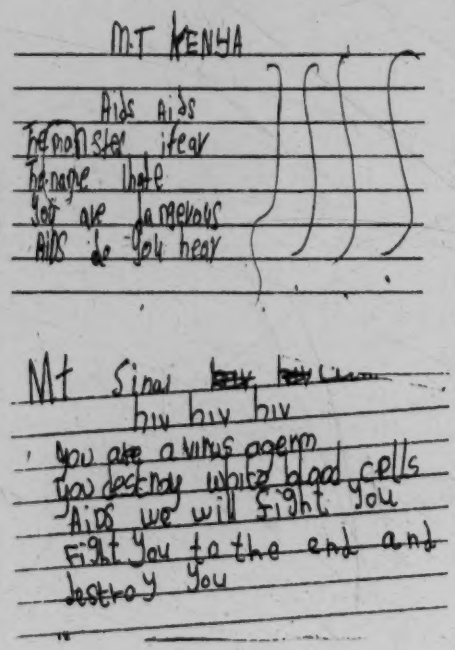
Today we converged at 2 p.m.
To spend some time thinking about
What they have learned so far
They would share within their groups
We then asked them to tell what they learned
They said they were enjoying the way they were learning.
How they have become teachers of many
Including the older children in Standard 8,
To some of their siblings at home
To their parents and the community.
Some are now able to tell their stories without fear.
They could identify some risk behaviors in the community.
(Personal Journal, March 11, 2003)

It would be a group reflection as these children were seriously thinking about their learning.

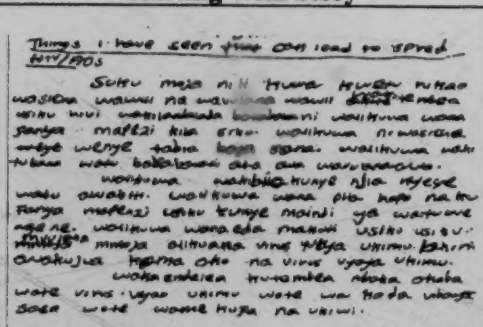
Sometimes children would have personal reflection as this child is doing, thinking aloud about the classroom tasks they were engaged in.

As we advanced further into this curriculum making it became necessary to ask children to reflect on every activity covered. We asked children to reflect, discuss, and make meaning of what they were learning. This process of asking children to retell their stories was remarkable as it showed there was growth in the stories they were living. This was to provide them with a choice of deciding where to go next in the subject matter in this curriculum making. In this reflection moment we were "making sense of curricular issues of relationship among teacher, learners, and subject matter" (Clandinin & Connelly, 1992, p. 391).

Composing Verses

After reflection moment with children We asked them how they would want to communicate what they had learned. They decided they would compose poems. Each group spent some time composing poems. With the help of Praxey they composed six poems. They recited them in turns. Everybody was excited as they recited their poem. (Personal Journal, March 11, 2003)		*In this curriculum making we encouraged children to express their knowing in artistic ways. We helped them construct a verse in their respective groups. Their messages were very clear about the HIV/AIDS pandemic. It is a monster, dangerous, and it is a germ. The fact that these children were able to connect their verses to their lived stories shows that they were on a transformational path. In encouraging them to construct the verses, we were trying to expand the classroom curriculum. I find it very striking how forceful their poems are, given that in the beginning, they were unable to talk about HIV/AIDS. It was a taboo.*

Starting With Story

It is second term of school calendar Children have been away for three weeks For children of Standard 4A it was opportunity To further their knowledge about HIV/AIDS We welcomed children back Praxey told them a story of what she had Witnessed during the vacation She told them how she had walked by a nearby hospital She found a body being transported to burial She inquired about who the person was She was told of a girl she knew Who she had always seen walking to town People were saying she had died of HIV/AIDS We asked them to share what they had written What they experienced in their community A lot has changed in these children's lives They talk without fear No more covering their faces. They are now more audible. Learning is becoming more interesting. (Personal Journal, May 8, 2003)	 Things I have seen that can lead to spread HIV/AIDS **1.Things I have seen that can lead to spread of HIV/AIDS** **One day I was home when I saw two girls and boys walking at night along the road. Everyday they would be making love. They behaved badly. They would abuse people on the road. They would stay at the road where people rarely pase. They would sleep there making love in the maize corn fields. They would go to dance at makuti "Tents" the whole night. One of the boys had HIV/AIDS virus, but he didn't know he had the virus. They continued their walks until he infected all of them with the virus. Now all are dead of HIV/AIDS.**	*Praxey started her lessons with a story. We were trying to make children free from any fear or vulnerability in telling their stories.* *Because of setting that precedent of starting with stories before the children's, these children became free and started telling sensitive stories which they would not have said before. The children told stories of what they see their friends and adults do. They are no longer feeling vulnerable to adult presence.*

A Lesson on HIV/AIDS: Children Learning With Parents

It is Wednesday about 10 a.m.
Parents started trickling to Standard 4A classroom
Praxey organized parents to join Children in their six groups
Ensuring parents are represented in each group
Praxey welcomed the parents
Told them we are assisting children
To learn how to take control of their lives
Our role as teachers is to bring children together
So that they can share their experiences
When they come home you help them
She asked them to freely discuss issues
Which would be part of this lesson
I assisted Praxey to share out tasks for each group
Each group had a different task
At the beginning both parents and children Appeared uncomfortable
Children also looked fearful as they contributed
Gradually each gained courage
They were talking loudly
You could hear taboo words like "deep kissing," "sexual intercourse"
Meaning that the barriers were gradually dismantling.
(Personal Journal, May 14, 2003)

Parents and children discussing; a parent on the left listens attentively as the others speak.

Here a parent follows keenly as the boy writes down main highlights of their group work.

The fact that children would sit at the same table with their parents talking about HIV/AIDS was a demonstration of how inclusive this curriculum making was. What I am seeing is a situation where children are becoming less vulnerable as they discuss issues around the subject matter of HIV/AIDS. These issues include sexual relationships which is a taboo to talk about. By children and parents talking freely I see it as a remarkably changed in-classroom place in which these children live. Parents' stories of their lived experiences become additions to the process of curriculum making.

Composing Dramatized Plays

To show their determination
To educate about HIV/AIDS
The children presented their own
Dramatized plays
On female genital mutilation and
Wife's inheritance
Cultural practices in the community
Showing their risks in spreading HIV/AIDS
What was interesting in this context
Was the willingness of parents
To listen to their children
Some parents testified
It was their first experience
To learn in that manner
Hoped such would be
Common practice of learning.
(Personal Journal, May 14, 2003)

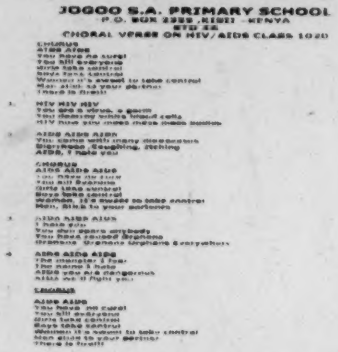
A dramatized play on female genital mutilation.

A dramatized play on wife inheritance.

By presenting dramatized plays on risks associated with female genital mutilation and wife inheritance, these children demonstrated their resolve to pass their message to their parents who could still be hanging onto those traditional practices. In doing that, I see them being vulnerable to parents' ridicule which apparently never occurred. The fact that they could perform these roles gave them confidence that they could move forward to reach others, in out-of-classroom and out-of-school places.
Acting against female genital mutilation and wife inheritance makes them directly confront the social-cultural narratives on the face of parents who have strong social roots to these cultures. Having been born and brought up in this community, I know that these ways (oral storytelling, picture drawing, and drama, were ways of knowing in Kisii culture.

Reaching the World

It is about 10 a.m.
I am at Kereri High School
And today children from the whole Kisii district
Are converging for the district music festival
I'm here to accompany Standard 4A
children who qualified to present their
Choral verse HIV/AIDS in class 1020
The choral verse was composed by Standard 4A
Since they started competing at the Zone Music
They won at the Division
Today they compete at the district level
In the morning they were in the field
Where they entertained many children and teachers
Who attentively listened to their HIV/AIDS message
Fear, silence, and smiles could be seen in many faces
As they wondered aloud what they were hearing
After they presented their item in the hall
I looked at the reaction of those present
The audience was amazed at the words coming
From these young children's mouths
Some looked guilty, worried
Wondering whether they were the target.
(Personal Journal, June 11, 2003)



JOGOO S.A. PRIMARY SCHOOL
P.O. BOX 2333 ,KISII - KENYA
STD 4A
CHORAL VERSE ON HIV/AIDS CLASS 1020

The choral verse presented during the District music festival

Standard 4A rehearsing outside the venue, the teacher is on the left. At the background are children from other schools following the rhythm.

These children wanted to educate the world about HIV/AIDS. The music festival gave them an opportunity to present choral verse they composed when learning HIV/AIDS curriculum. The fact that they were able to qualify for such a competition tells how powerful their choral verse was received by the adjudicators at various levels before reaching the district. The way they were acting out in the open field was a testimony to their power to make a difference, drama becoming an integral part of their lives on in- and out-of-classroom places. In seeing them acting out in the field, I wondered what other children and teachers were thinking of these young Standard 4A children. What is striking here too is how different the children were from the beginning until now.

Educating about HIV/AIDS during the World literacy day.

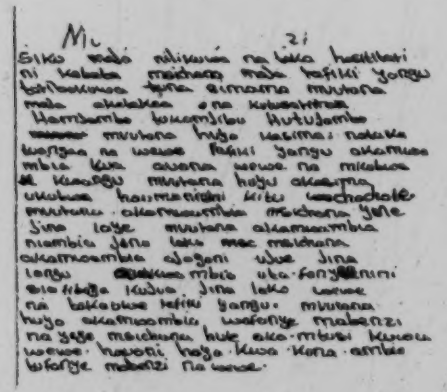
I have been here for the last 3 days
I came over to attend a family problem
Today I visited the school
I was told they had been invited
To participate at the World Literacy Day
I was excited
I wanted to see them perform
I reached the venue in good time
I waited for their turn to participate
They presented two items on HIV/AIDS
The choral verse as a group
Then a single solo verse by Sharon
They thrilled the crowd
Everybody was very excited.
(Personal Journal, September 23, 2003)

Sharon recites her solo verse as an official holds a microphone at the venue of World Literacy Day, Kenya National Library Services.

A picture with Standard 4A taken behind the Kenya National Library Services before they performed.

This shows that the curriculum making of HIV/AIDS continued even when I left for Canada.
These children have been saying they wanted to reach the world. Indeed on this day they did reach the world. It was World Literacy Day which these children temporarily converted into a forum for HIV/AIDS awareness. When I see Sharon stand up in the podium telling the world that children can be educators, it was a huge realization of these children's dreams of reaching the world.
Seeing Sharon reading her solo verse, I wondered what the audience thought about a child teaching them about HIV/AIDS. It was also another forum for adults to learn about children's capacity to talk about sexual relationships which are huge in the subject matter of HIV/AIDS.

It was late in the evening
There was this man who was drunk
He met these two high school girls
He was telling them now it is late
Let us go to my house
He will escort them
He was persisting as the girls were hurrying to go home
Then I also followed very fast from behind
They reached somewhere
The man started making a lot of noise
Saying those girls have taken his money
They responded making noise the man is lying
I was just listening
When I asked the girls
They said they had been sent home for tuition
They were going to spent a night at a relative's house
I told the old man I was following them
I told him these are like your children
Instead of helping them
You want to mess up these children
The man went back
These girl continued their walk
Praxey's story on a man and two school girls
Made children tell what they have experienced in the community.
(Personal Journal, September 24, 2003)

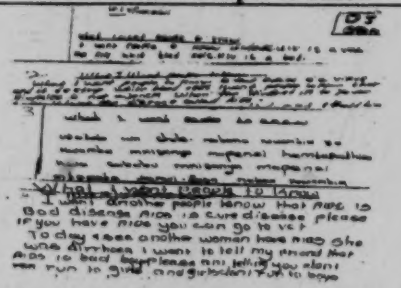


One day, when I was coming from hospital, I met this girl, a friend. As we were standing, this boy came along. He greeted us, "How are you?" We replied, "Good!" He stopped by us and told us he wanted to talk to my friend. My friend told him, "You are older than me." He said being older didn't matter at all. He told her his name. My friend told him, "What is the need to know your name? What would you do with the name?" The boy told her, "There was nothing wrong to know your name. I want you to be my friend." He asked her if they could go and have sex. My friend was bitter, she abused him: "Are you not ashamed to ask me to have sex with you!"

What I see here is a classroom curriculum evolving around stories in which a lesson would commence with a story told by Praxey followed by stories of the children. Praxey would sustain these stories by asking children to reflect and think about what they were telling or hearing. In this particular classroom place Praxey's story showed how school girls are vulnerable to dangerous men who want to force them into sex. I wonder what would have happened if Praxey wasn't around the place. Maybe there are many such girls falling victim to such high-risk adults. The story told by the girl shows how these children have become very militant, ridiculing boys who try to sexually harass them. The fact that these girls are able to say No! to a boy's sexual advance shows the girls' resolve to be assertive and fight for their rights.

What I Want People to Know

After sharing their stories
We asked children to write down
The message they want
Children to know
The adults to know
Everybody to know
In their community
They talked and wrote:
They should choose good friends;
Friends should be self-disciplined;
They would take care of themselves;
They stop sharing body piercing instruments;
They avoid unsafe sexual intercourse;
They use condoms;
They avoid visiting unsafe places;
They should have HIV/AIDS test before sex;
Finally, they should learn to say No! sex.
(Personal Journal, September 24, 2003)



These are messages from four children
What I want people to know!
1st child—I want people to know HIV/AIDS is a virus. It kills white blood cells. HIV is bad.
2nd child—What I want people to know is that HIV/AIDS is a virus and it destroy white blood cells. I want people to know that HIV/AIDS is not a joke.
3rd child—School children, I want to tell you if you play sex, you would not benefit because when you have sex you would be infected by HIV/AIDS.
4th child—I want other people to know that AIDS is a bad disease. AIDS [there] is no cure. Please, if you have AIDS go to VCT [HIV virus testing centre]. Today I see another woman who has AIDS. She had diarrhea. I want to tell my friend that AIDS is bad. Boys do not run after to girls and girls do not run to boys.

These four children shared a desire to pass on a message: HIV/AIDS is dangerous, decisions lie with the individual.
When I read these children's writings, they reminded me of the many places I saw these children acting out what they wrote. In a way their words and writings speak loud and clear, forward ever, backward never, that way HIV/AIDS would be overcome.

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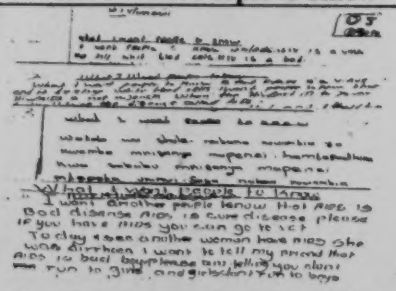

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Meeting Praxey
I remember it was on a Saturday afternoon of November 2000
Praxey was one of the teacher participants
In this scheduled focus group conversation in Kisii Hotel.
As we talked, wondering aloud about the lack of women in headship of schools.
Praxey is one who came in with exciting stories
Starting with her own personal experience in her household.
I recall her telling us about how her spouse had
Questioned the venue of the day's meeting
Asking Praxey, "why meet in a hotel and
Not at the church compound?"
Praxey's reply was, " I am not the only woman, there are others,
You can accompany me to the hotel if you have doubts."
And that concluded that incident as we went into prolonged laughter.
And that was not all for Praxey
Praxey told of her other stories
Of what it means for a woman to
Work in headship of schools,
A field dominated by men[1].

She talked of how she had to go the extra mile to seek acceptance
From teachers including females in her school.
Her stories of voicing displeasure at being ignored
In male dominated head teachers' meetings
Her experiences of trying to talk to male teachers
Involved in sexual relationships with students

[1] In formatting these narrative accounts, I have used two different fonts to differentiate between my voice and that of Praxey. "Times New Roman" is my voice, "Arial Italic" is Praxey's voice.

Her involvement in community parish youth programs
Made her stand out as an advocate for social justice
And indeed she is an advocate
She doesn't mince her words,
She tells it all.
Resulting in threats of transfers and demotions
Praxey is a teacher whose stories of growing up
And advocacy resonate with mine
As we were negotiating for this study
Of composing an HIV/AIDS curriculum
Praxey wrote me an email of her childhood
Having similarity to my childhood.

The following is from email correspondence, November 28, 2002.

My childhood learning
As a young girl, I grow up
With my older aunt
She taught me how to dress, sit and stretch my legs,
How to behave towards my parents.
She also taught about good table manners
She would scold me if I ate
Without washing my hands.
Taught me to share with others
Eating from one bowl of sour milk.
As a result of her teaching, I could be able to bathe,
feed and clothe our younger brothers and sisters.

As young people we had a lot in common
We could imitate adult roles

Such as weeding in the farm
Milking animals in the field
Played various games
Would skip with improvised long grass.
Made ball games from banana leaves.
When I would visit my cousin
She would teach me
How to roast the meat.

Yes! It is a learning that we experienced
A learning that may have shaped our lives
A learning that may be living in us
A learning that we may want to remember
And now you became a teacher of young people
A teacher you have been for the last 26 years
And making me wonder how you chose to become a teacher.

The following is from a conversation field text, February 27, 2003.

Becoming a teacher
I liked the profession since I was young.
I used to admire lady teachers
When I grew up I wanted to be a teacher
I came to love teaching during my teaching practice.
I found wonderful children
I loved talking to them
We were playing with them
It was enjoyable.
The children in Standard 7 were friendly
They took me as one of them.

I also taught lower primary Standard 3
They were great kids.
In our pre-service, I was trained how to give them knowledge
How to instruct, impart knowledge which they had to adhere to
I was made to believe children wouldn't work for themselves
To allow children to question only when there is time
Some would ask, others wouldn't
That is how I have been teaching
I have 26 years of teaching experience
I taught in three schools before coming to this one
I have been in this school for the last 23 years.

Yes! It has been like that for many teachers
Me! Too! I had the same pre-service training
I was trained to be the expert
To pump out the knowledge to learners
Knowledge that I don't construct
Knowledge that is funnelled down a conduit
For the children, theirs is to receive
Making me wonder what it was like
When you started teaching the HIV/AIDS curriculum.

The following is from a conversation field text, February 27, 2003.

It is slippery
I had an idea about HIV/AIDS
Learned from the local parish seminars
Where I was counselling the youth
I was happy when the government
Introduced the HIV/AIDS curriculum in schools

I lacked knowledge to handle this subject in the classroom
The problem was compounded by lack of learning resources
We had one reference book shared among 15 classes
When teaching the subject of HIV/AIDS
I would teach like any subject.
I would dictate or write the facts on the board
Children would copy and memorize the same
I wouldn't know whether they have learnt or not.
But since you came, learning has been different.

I understand your resolve to teach the subject
Of HIV/AIDS in the classroom
Knowing how many deaths have resulted from this epidemic
It has been a big loss to this community
I understand why it is important to teach young people
I wondered how it was to teach
When you didn't have learning materials
When your only reference book is shared among 15 teachers
When you are supposed to be knowledgeable about the subject
When children are expecting a lot from you
And my coming with this other way of teaching
The child-to-child approach
Working alongside you
As we composed the curriculum in the classroom
I wonder what your experiences
Have been since we composed
The child-to-child curriculum approach.

The following is from a conversation field text, March 4, 2003.

It must be others
In the first lesson, it looked like children were very anxious.
They did not know much about HIV/AIDS
They were shy,
Not free to talk about the subject of HIV/AIDS
When we told them to write about themselves
What they know about HIV/AIDS
They came up with a little information
There were lots of denials
You read some of their writings,
They were defending themselves
Thinking the HIV/AIDS problem must be in the society,
Not in their families,
In the lessons which followed, they had more information.

It was interesting to read what these children wrote
In their writings they denied such an epidemic existed
In their families nor were members of their families infected
While others felt they couldn't tell their status without HIV test
Others were firm, HIV/AIDS were external to their families
Making me wonder whether you noted any change in
These children's beliefs.

The following is from a conversation field text, March 4, 2003.

[Here you find the first field texts, the first writings, the children's work in the classroom, the drawings]

Let loose
We gave each child a field notebook
We told them to inquire from their
Parents, siblings, uncles, and grandparents
They came with a lot of information
Which they had gathered from different sources
From their parents, siblings, cousins, and uncles
What they know about HIV/AIDS,
What they know about symptoms
Each child had two written pages
They came forward telling their experiences
Of collecting the information
It was a thriller as some dramatized how
They approached their parents, uncles, and siblings
Some of the information they told
Was news to me as I had not experienced the same
The message that maize plantations could be
A hideout for sexual predators
I found myself helping to put down their ideas
For each one to know what others experienced.

It was indeed a thriller
Seeing them trying to tell their experiences
Some hiding their faces when telling
Words they learned out there
Wondering whether to say it out loud or skip it
As we worked alongside these children

I saw them enjoying
Talking among themselves,
Coming forward to share their findings
Very excited when imitating other people
Infected with HIV/AIDS virus
Making me wonder what this means
To your teaching practice.

The following is from a conversation field text, March 13, 2003.

Opening the windows
After sharing their findings,
They joined their respective groups
They were to identify group activities
They went and stuck in the classroom
They were just there in the classroom
They were busy putting final touches to their posters
They wanted to show the rest of the school
What they know about HIV/AIDS
They don't mind the language
Whether broken or not,
They would talk out loud
They want everyone to know
They have something to tell
It is because the approach enables them to talk.

It is interesting that when people open up
A lot would come from them
And that is what I saw
Children were talking, mixing Kiswahili and English

Trying to bring the points home.

The following is from a conversation field text, March 13, 2003.

Talent of imaginations
The children wanted to share
Wanted to show others what they had learned
They put that information in smaller posters
Later transferred to bigger newsprint posters
With messages reading AIDS HAS NO CURE,
AIDS KILLS, AIDS IS A DEADLY DISEASE, HIV IS ALSO AIDS.
Which they used to educate Standard 8
To show the seriousness of HIV/AIDS
They came up with several drawings loaded with messages
Some showing persons who are very sick,
Some had various symptoms of HIV/AIDS
Such as diarrhoea, vomiting, and wounds
Meaning they are now aware HIV/AIDS kills.
I realized there are some children
With talent of imaginations
They can imagine and draw things
Because they have done it,
This knowing stays in them.
That information will be part of them
When they make personal decisions
They are very much involved, they want to do it.
They are coming to know more about the disease.
And they are coming to hate it
When children are told to seek information
To tell their experiences.

They feel free to express themselves
They feel appreciated
They feel what they are saying is important.
This approach is great, it empowers children
To share their learning experiences

I saw the same, freedom everywhere
Children telling stories, others listening
Drawing their imaginations on paper
Of pictures of people infected by HIV virus
Making me wonder about the power which
Emanates from a democratic classroom
Of children sharing experiences
Of their lives in and off the school landscape.

The following is from a conversation field text, March 14, 2003.

Unfamiliar encounter
We had invited the parents to the classroom
They sat in one corner as children walked in
As children sat in their respective six groups
We asked parents to join any group of their choice
To have equal representation in each group
We gave each group a topic to share
The topics ranged from what HIV/AIDS is
To symptoms and how it is spread.
Initially, the parents who thought they were experts
Wanted to control the groups
But soon they found children weren't that ignorant
They found out the children knew what they were doing

They found themselves listening to children
Wondering how these children know these issues
As some children made statements bordering on taboos
You could hear children make statements such as
"deep kissing," sexual intercourse,
As parents, some looking down, others staring motionless.
Gradually, parents, as they came to themselves
Quickly gained their guts
Could be heard contributing in the discussion
Saving their faces, not to look naïve
By allowing children to be group reporters,
The way they responded to questions
Stole the show as being more informed
Than the parents previously believed
The parents appreciating this way of learning
Pledging support in this way of learning
Wishing that they were more often called to share
Giving me a hope that children
Could be able to share with their parents
Opening doors to this way of learning HIV/AIDS.

As they took their seats,
I feared a clash of traditions,
The parents on one hand and the children on the other
Before they started they spread out,
Integrated in six groups
The parents listened as children talked
They took long to participate,
I could see some whispering, talking in low tones
Some looked uncomfortable as children talked
They had a role to play,

They had to join the conversations
To some, this could have been
The first of such conversations with their children
I remember one child finishing reporting
When I asked a parent to make any additions or comments
She just stared at me, saying enough had been said
But as the lesson wound to the end
Many parents were now talking
Some boldly praising this rare opportunity
To learn with their children on
The subject of HIV/AIDS
Making me wonder what all this means
For you teaching HIV/AIDS curriculum.

The following is from a conversation field text, March 14, 2003.

Opening the borders
I noted the parents opening up their discussions
With their children on the subject of HIV/AIDS
Given the silence around HIV/AIDS
Such interaction between me, parents, and children
Was something I wouldn't have imagined
Parents and their children interacting harmoniously on such a sensitive subject as HIV/AIDS
It could have made headlines!
Knowing traditions are big barriers.
We are not ready to openly come out,
Say that so and so has HIV/AIDS.
We fear that the community will reject you.
Learning in groups, sharing sensitive issues
Parents appreciating this way of learning

A learning they don't mind being taught
By their children in the classroom
Them also bringing in their experiences about HIV/AIDS
In an unfamiliar context, the classroom!
I find it a wonderful way to teach HIV/AIDS
It involves the three, the teacher, the child, and parents
The teacher gives his ideas, the parent gives
And the child also gives.
All three listen to each other
When all ideas are put together
A lot we have learned about HIV/AIDS.

It was indeed an encounter of unfamiliar learners
At the end of it, they had mutual understanding
Coming out joyful, wishing more of the same
Since we composed a new classroom curriculum
You have been experiencing all these many happenings
Making me wonder what all this means to your
Teaching practice.

The following is from a conversation field text, May 20, 2003.

Looking back
Since I started using child-to-child approach
In the teaching of HIV/AIDS curriculum
I have been looking back
Questioning my past ways of teaching
In which I was dominant, not allowing children
To fully participate in the learning process
I have been ignoring children,

Not exploring their capacities
Not realizing how resourceful they could be
Now with the child-to-child approach
The learning process has been different
The children have been very active
They are different than before
They are now more participatory
They discuss issues openly, they are not shy.
I like this approach, it is quite involving
They are good teachers, change agents
It is educative to all, the parents, siblings, and community
It evokes knowledge in all participants
Including children's knowledge
It is a unique approach in that
What the children know in class
Also their parents and siblings
Would also know about it at home.

Seeing children transformed in this child-to-child approach
Actively engaged in what they are learning
Questioning some beliefs we hold as teachers
Wondering what this means to your teaching practice.

The following is from a conversation field text, May 20, 2003.

No longer in the box
I admire how this approach helps children
To tell their experiences of their learning
They feel they have learned something,
They want others to know,

They feel empowered, they want to take action
When they take action, they feel happy
When I recall their going to Standard 8
They were very much excited,
They wanted also to tell them.
Because they are the big boys and girls.
They never chose Standard 1,
They chose the senior class,
Because they wanted to go there,
Give the messages they have gathered.
I find this one being a unique way of teaching,
It is quite involving, it is educative and participatory.
And it can empower children
Like those in Standard 4 to grow up
Knowing how to take good decisions for their lives.
I feel good too!
I have realized when teaching using this approach
Teaching is becoming more enjoyable
The children are free with me
They interact, talk to me freely
They are no longer enclosed
I am no longer pumping knowledge into them
Personally I love children
I love when they are free with me
I love joining them in group sharing
Because they can talk to me freely
Nowadays I have come to know them better
Because they can talk to each freely
They have come to understand each other better
They can share as a group
They can draw.

I had always loved to see children working this way
This way of teaching is like a door
Which gradually opens
Ushering in a new life experience
To children who have been enclosed
They are now coming out to assert themselves
It is a discovery class and I enjoy it.
It is a free environment, I feel relaxed
It is wonderful to teach this way.
It is interesting, very informative.
In this way of teaching,
The children do much of finding out
My work as a teacher is to facilitate
As I leave children to do much talking
I organize whatever they are saying
By putting down the information on the board
So that they get it correctly
It is not like before when I would be
Doing everything they are supposed to learn.

These children have been enclosed
It was like they were locked in the box
When doors were open
They ushered in unexpected freedom
They are enjoying this found freedom
It is felt in many aspects of their learning
In the classroom, in the schools,
And off the school landscape
As they learn HIV/AIDS curriculum
Making me wonder what it means for
your teaching practice.

The following is from a conversation field text, May 8, 2003.

Shattering the gendered roles
By integrating boys and girls in the classroom sitting
They came to understand each other better
Girls no longer fear to sit with boys
Boys no longer are shy of sitting with girls
Girls would now be able to sit with their fathers
The boys would sit with their mothers
They would be able to sit and share
This approach has enabled such interaction
To occur regardless of one's gender
Demystifying the assumed gender roles
In the past, seating arrangements in the classroom
Have been culturally structured on gender lines
Girls sitting separate from boys
While using this approach that gendered structure
Has been shifted to one where all are included
Allowing for both sexes to be integrated
Sitting in circles in the classroom
Encouraging sharing, understanding one another
Which extends to their respective homes
Parents are talking with their children,
They are freely discussing the subject of HIV/AIDS
They are talking about sex,
A taboo subject which in the past people hated to talk about
Changing that social-cultural belief.

Taboos are hard to break
They are part of people's lives
For these young children to talk freely

About sex with their opposite sex
To share with their parents
A subject which is talked in whispers
I wonder what it means for you to be in
The midst of this sharing.

The following is from a conversation field text, June 11, 2003.

Facilitator
Here we are learning together.
We are involved all of us.
It is team work.
I play my role, children play theirs
Their parents play their role.
Their friends play their role.
They are all enjoying.
My role is to reorganize their work.
When they make noise,
I am there to assist them to be orderly
My role is to correct the wrong messages.
Like there was one child
Describing AIDS to mean adolescence.
I had to correct that
You give them the correct message
Would also get it from the rest.
But the child is telling I listen
There was the other message
"If we share cups, we can get HIV/AIDS"
If I left it like that, then they will stop
Sharing water, sharing utensils at home

I had to correct that message.
These children have cut a different image
From the rest of the school,
In the way they have started looking at things
In the way they would differentiate good from bad
In the way they understand how HIV/AIDS is spread
Becoming "monitors of evil in school"
Reporting immoral activities involving school children
Children have built-in freedom to challenge
Would avoid being lured to risky situations.

Seeing the world differently
Makes them advocates of change which they are becoming
Wondering what it means for you to sustain that advocacy in these children to continue being the agents of change.

The following conversation is from a field text, May 20, 2003.

Owning the information
In this way of teaching
The children are involved from the beginning
Into the inquiry of the problem
Being partners to solve the issue
They claim ownership of information gathered
They keep information longer than
When it is given to them
Because what they are given,
They don't see it, it is hard to hold
But telling what they have experienced
Is more meaningful to them
Like when they draw, they are imagining

What they see from their practical experience
It would live with them in their lives
Also in their composing of drama
Those are from their practical experience
It is what they have experienced and they feel bad
Recently another boy told of a sick school girl
He told of her suffering from HIV/AIDS
Although, it has been kept a secret
The boy was convinced the girl had the virus
When I asked the boy how he knew
The boy said: she has sores in her mouth,
She has diarrhoea although they hide the truth
Since I knew the parents
I decided to visit her home
I was told she is in hospital
Going to hospital I found her
Admitted in the hospital amenity (private) ward
Looking at her, I found she had changed a lot
She had those symptoms of HIV/AIDS
I learned she had been there for four months.

When these children are acting out of a drama
It is what they have experienced,
When they are telling stories
It is what they have experienced
They may not be the ones doing those activities
But they have seen them happening
Experienced them either in the past, present
Or likely to re-occur in the near future
Wondering when you look back
And what these children are doing these days.

The following is from a conversation field text, June 13, 2003.

Acting the experience
In this way of learning
I give them many activities,
I tell others to write poems,
I tell others to draw pictures,
I tell others to dramatize
They are very occupied with
Trying to do these many activities
In this I find space to appreciate
The work children do
They are happy when I ask
Them to display their work on the wall
I see them keenly looking at
Their displayed photos of them engaged in activities
The writings in bold on large posters
Happy that it's their own making
All this is because of this approach
Which provides room for appreciation
When I look back before this learning
These children would bring drinking water
A child would let others drink from same bottle
Since learning about HIV/AIDS and sores on the mouth
They stopped sharing from same bottle
One time I found a girl crying
She was complaining of children
Who drank her water
It is unhygienic for them

Not to share water from one bottle
By living this way,
They will avoid being infected by HIV/AIDS
Contagious diseases like malaria and typhoid
When they dramatize the wife inheritance
It is because they have experienced it in the community
They know the risks involved
They deplore it
They have made a decision
In future when their spouses die
They wouldn't be inherited
It is a few days ago
When they reported seeing somebody
Throwing feces on the school compound
From the other side of the fence near their classroom
We were unaware of that happening
When we went to see what they had reported
We found a heap of feces
That way we were made aware
It is because these children can talk.

Now they come with their stories of HIV/AIDS
Stories told of what they see happening in school
And out of school places
Stories which they act out
For us to look beyond the ordinary
Making me wonder about your resolve to teach in this way.

The following is from a conversation field text, September 22, 2003.

Beyond 4A classroom
I feel this is the right way
Of teaching the subject of HIV/AIDS
I have five other classrooms
They are using the seating arrangements
Similar to this one Standard 4A
I have to encourage group sharing
These kind of groups were not there before
In these classrooms children are able
To assist in tackling classroom tasks
In Standard 7 I teach CRE (Christian Religious Education)
Using this approach
I have come to realize children
In this class know a lot about spiritual life
They also assist one another
After a talk I gave in the staffroom
About the child-to-child approach
Some teachers came to see how we learn
Teachers of Standards 1, 2, 3 & 6
Have adopted this way of teaching
The seating arrangements in their classes have changed.

At the beginning of January 2004, Praxey was transferred to a new station. I tried to reach her by phone, the network was not good but she was able to tell me she is enjoying her new station. In the second month she managed to train four teachers on how to use the child-to-child approach. Her email text is as follows.

February 29, 2004

Hi Mr. Bosire,
Thank you for the phone call though it went off before we had completed our talk.
There is a lot of rain in Kisii right now and we hope soon it will be over.
I have introduced the child-to-child approach to four of my teachers in school.
They seem to be interested and to like it though we have only finished with three weeks.
I started by training the teachers on how to use this approach at the same time practically with the pupils and I am using the Std 4 pupils. The children are quite eager to learn and they are more open and exposed to many evils within their families.
Their stories are very horrifying and can make one sad on what they narrate and do.
Best regards
God bless you.
Praxey

II. Shifts in Praxey's Story of Teaching

I read through Praxey's stories lived at the moment of curriculum making in the in-classroom and out-of-classroom places. As I read these stories, I saw how Praxey's lived experiences connected back to when she was trained as a teacher, then her stories of living as a teacher and to the present time when she was experiencing this curriculum making. In her telling, I saw growth and shifts in

her stories to live by (Clandinin & Connelly, 1995). As I read and re-read what Praxey was storying for me, I saw her living six shifts in her teaching practice: teaching for shared knowledge; teaching for a democratic classroom; teaching for a listening classroom; teaching for an interactive classroom; teaching for a facilitative classroom; and teaching for an advocacy classroom. In this chapter I show Praxey's shifting stories to live by, shifts that happened in relation to children, subject matter, and milieu. The six shifts are written in the present tense to show my understanding as I look back and reread.

Shift # 1 Teaching For a Shared Knowledge

As I read Praxey's story, she is telling how she was trained to teach. As I read through her story, I see her look back to how she was teaching in the past, a traditional style. It was different then compared to what she is now experiencing, seeing change in her practice, questioning the way she was trained as a teacher as knower, as the expert. As she engages in the curriculum making of HIV/AIDS, Praxey is gradually moving away from the traditional view of knowledge as the expert. Oyler (1996) suggested student initiations involving classroom book extension activities "can be seen as opportunity for extension of teacher authority. That is, the teacher's expertise regarding the wide variety of book extension activities is being deepened by their enactment by her students" (p. 152). It is what I hear Praxey is experiencing as she engages her students in activities related to the HIV/AIDS epidemic. Similarly, hooks (1994) wrote about "authority of experience," which she says is a "pedagogical strategy rooted in the assumption that we all

bring to the classroom experiential knowledge, that this knowledge can indeed enhance our learning experience" (p. 84). Praxey is acknowledging that indeed children come with experiential knowledge which enhances their understanding of HIV/AIDS.

I was trained how to give them knowledge
How to instruct,
impart knowledge which they had to adhere to
I was made to believe children wouldn't work for themselves
To allow children to question only when there is time
Some would ask, others wouldn't
That is how I have been teaching
I have 26 years of teaching experience
Since I started using child-to-child approach
In the teaching of HIV/AIDS curriculum
I have been looking back
Questioning my past ways of teaching
In which I was dominant, not allowing children
To fully participate in the learning process. (May 20, 2004)

As I sat with Praxey, listening to her stories of teaching, going backward to the time when she trained to be a teacher, she told me how she was trained to believe that she was the sole authority. She became a teacher and constructed a traditional teacher-dominant classroom. She has lived for 26 years teaching in a classroom in which she did not provide "opportunity for children to use their minds to create and interpret texts" (Delpit, 1995, p. 174). When this past is brought forward, Praxey's story shifts, bringing her to the moment where she is involved in curriculum making in the in-classroom place with the children whom she finds resourceful. This makes her start wondering, questioning her beliefs about what children can do. She has started saying, maybe children should be

in charge of their learning, of their knowledge that they are producing. Praxey is telling me at the moment she is living a different story, sharing knowledge, which makes me see her teaching as being "loaded with the human quality of emotionality, value, and aesthetics" (Connelly & Clandinin, 1988, p. 27) in the process of curriculum making.

I feel this is the right way
Of teaching the subject of HIV/AIDS
I have five other classrooms
They are using same sitting arrangements
Similar to this one Standard 4A
I have to encourage group sharing
These kind of groups were not there before
In these classrooms children are able
To assist in tackling classroom tasks. (September 22, 2003)

Praxey is, at the moment, living a story of joy, celebrating her way of teaching. She is happy with what she is experiencing, telling me that this moment she is living is not only in Standard 4A but also in other classes where she is teaching. Here, too, she is living a new story in the way she organizes her classroom with her children, in her way of relating with children, in expanding the milieu to include the in-classroom and out-of-classroom places to allow for shared knowledge with the children. In Praxey's story, I see her coming from being a teacher who was educated to assume there are deficits in children, "teaching less" (Delpit, 1995, p. 174). Praxey was a teacher who believed she was an expert, she held knowledge, she held authority, and children were vessels to be filled with that knowledge. Praxey is now awakening, reflecting on her beliefs about children, which she now re-stories as she sees them as constructing knowledge that is educative. I see shifts happening in Praxey as she is involved in the curriculum making in the broader

milieu. Praxey now is telling me that she co-constructs knowledge with her children; she shares authority with her children; she has a more holistic view of children.

Shift # 2 Teaching For a Democratic Classroom

As I read through her story, Praxey is telling me how she has come to know the power of teaching for a democracy in the classroom. As a result of these understandings, Praxey's children are free; they no longer fear to ask; they feel empowered to talk and ask questions; even if the language they use is broken. Freire (1989) suggests that in a liberating classroom, a teacher uses "concrete examples of students' own experience in the course of a morning's classroom work…encourages them to ask questions about their own experience, and the answers will then include the experience which gave rise to the question. Acting, speaking and discovering would all belong together" (p. 38). By encouraging children to ask and tell their experience, Praxey is providing space for her children to voice their knowledge and articulate what they are learning.

They feel free to express themselves
They feel appreciated
They feel what they are saying is important.
This approach is great, it empowers children
To share their learning experiences
They don't mind the language
Whether broken or not,
They would talk out loud
They want everyone to know

They have something to tell
It is because the approach enables them to talk. (March 13, 2003)

I hear Praxey telling me that her children know their contributions in the classroom discussions are appreciated and that they are no longer ashamed of what they are saying. Praxey is coming to understand that her children have given rise to these dialogues. According to Freire (1970a), dialogue wouldn't exist without "profound love". Freire states "the naming of the world, which is an act of creation and re-creation, is not possible if it is not infused with love. Love is at the same time the foundation of dialogue and dialogue itself" (pp. 77–78). By creating spaces for dialogue, Praxey is creating a classroom filled with profound love. Praxey and her children are now living an inquiry "telling the stories of what they are seeking, what they know, and might not yet know" (Greene, 1993, p. 219) about the subject of HIV/AIDS.

You could hear children make statements
Such as "deep kissing", sexual intercourse
As parents, some looking down
Others staring motionless.
Gradually, parents, as they came to themselves
Quickly gained their guts
Could be heard contributing in the discussion
Saving their faces, not to look naïve
By allowing children to be group reporters,
The way they responded to questions
Stole the show as being more informed. (March 14, 2003)

The new classroom story lived by Praxey and the children dawns on parents when they enter this Standard 4A classroom. The open discussion of morally sensitive taboo topics among children and parents is evidence of how this curriculum making is lived in the in-classroom and out-of-classroom places. Here I see parents getting "to know the children's stories so that they could respond relationally" (Hollingsworth, Dybdahl & Minark, 1993, p. 16) as social boundaries between them shrink. The presence of parents validates stories children live at the moment of curriculum making. Ellis (2002) suggests "space for creativity and growth can also be a catalyst for the development of a sense of community" (p. 17) in classrooms. By constructing a democratic classroom where children work in creative activities around the subject of HIV/AIDS, Praxey is developing a sense of community which she now lives with her children.

I have realized when teaching using this approach
Teaching is becoming more enjoyable
The children are free with me
They interact, talk to me freely
They are no longer enclosed
Personally I love children
I love when they are free with me
I love joining them in group sharing
Because they can talk to me freely
Nowadays I have come to know them better. (May 20, 2003)

Praxey is telling me that she feels closer to her children than ever before. When Praxey looks back, she feels she was a stranger amongst her children. Since she got into this curriculum making, that relationship has changed. She knows her children, making her

understand her practice at a deeper level, and living in a form which Vinz (1996) calls an act of "becoming", that is, a "continuous reformulation of the self as teacher" (p. 138). Praxey is happy, she knows her children in a deeper relationship, which is her journey of coming to know her teacher practice. Unlike before, children now confide in her, because they know she cares. According to Noddings (1993) teachers who care are "more concerned with connecting, feeling-with, responding positively to expressed needs" (p. 13). Praxey similarly is now a teacher who cares, is more concerned about her children's lives. Here I see Praxey trying to travel to children's worlds, children trying to travel to Praxey's world, trying to reach one another's worlds (Lugones, 2003).

Shift # 3 Teaching For a Listening Classroom

As I read Praxey's story, I am hearing her tell me she is learning to listen to children's stories. This is a shift from her story which she lived as teacher as the expert. She lived as a teacher who couldn't pay attention to what her children were telling. Now she is listening to what children are telling. She has come to know children too have knowledge and have experiences to tell. Paley (1986) found children had a lot to tell when asked. She wrote, "I kept children talking, savoring the uniqueness of response so singularly different from mine. The rules of teaching had changed; I now wanted to hear the answers I could not myself invent" (p. 125). Similarly, Praxey found that when she started listening to her children, she learned children had a lot to tell about the subject of HIV/AIDS.

They gathered from their parents, siblings, cousins, and uncles

What they know about HIV/AIDS,
What they know about symptoms
Each child had two written pages
They came forward telling their experiences
Of collecting this information
They approached their parents, uncles, and siblings
Some of the information they now know
That they were telling was news to me
I had not experienced
The messages that maize fields could be
A hide out for sexual predators
I found myself putting the points on the board. (March 4, 2003)

Praxey is telling me how she is learning new information from children about which she had no prior knowledge. She is listening as children tell of risky places in the community. Praxey is learning that maize fields are risky places. These are places she did not imagine to be risky. Paley (1986) found that her children "said things that surprised me, exposing ideas I did not imagine they held, my excitement mounted" (p. 125). Praxey is excited about the ideas her children hold about the spread of HIV/AIDS. Praxey finds herself note-taking, listening to stories children are telling that are insightful and contribute to deeper understandings of the subject matter of HIV/AIDS.

The children are involved from the beginning
Into the inquiry of the problem
Being partners to solving the issue
They claim ownership of information gathered
They keep information longer
It is different when they instructed

They don't experience that knowing
But telling what they have experienced
Is more meaningful to them
I have been ignoring children,
Not exploring their capacities
Not realizing how resourceful they could be
I like this approach, it is quite involving
It is educative to all, the parents, siblings and community. (May 8, 2003)

Praxey is telling me that by listening to her children, she comes to know her children can learn vigorously. They have a lot to tell about the subject matter of HIV/AIDS. hooks (1994) found it was useful to give students the opportunity to read: "each person reads that paragraph aloud to the class. Our collective listening to one another affirms the value and uniqueness of each voice" (p. 84). By listening to children, Praxey provides the same opportunity, giving voice to her children. This affirms the importance of stories they are living and respects each child's contribution in this moment of curriculum making. Davis, Sumara, and Luce-Kapler (2000) suggest there is need for a "pedagogy to be inventive rather than merely reproductive, students must have opportunity to develop intimate and deep relationships with particular forms and content" (p. 200). The way Praxey is living with her children, listening to her children, she is giving them space to be inventive and live intimately with each other, her, and the subject matter as they engage in curriculum making.

Shift # 4 Teaching For an Interactive Classroom

When I read Praxey's stories, she is telling me she is no longer a lone actor in her classroom. In the past, she was the dominant figure in the classroom. That way of living has changed. She is now living alongside her children; together they are constructing an interactive classroom. The way she lives with her children in the classroom, it is now possible to invite parents. This way she is expanding the milieu, broadening conversations around the subject of HIV/AIDS in the in-classroom and out-of-classroom places. These become what Huber and Whelan (1995) found in their study as being "telling moments in their development and interactions with one another" (pp. 145–146). Similarly, Praxey and the children live such telling moments as they interact in the in-classroom place.

> *The children are very involved in learning*
> *They are coming to know more about the disease.*
> *And they are coming to hate it*
> *I noted the parents opening up their discussions*
> *With their children on the subject of HIV/AIDS*
> *Given the silence around HIV/AIDS*
> *Such interaction between me, parents and children*
> *Was something I wouldn't have imagined*
> *Parents and their children are now*
> *interacting harmoniously talking about HIV/AIDS. (March 14, 2003)*

As children come to know the subject matter of HIV/AIDS, the more they want to interact with Praxey and the parents. Praxey constructs and lives in a classroom that encourages children to interact. It is a story she is living, a story that she finds is making a

huge difference in the milieu and around the subject matter of HIV/AIDS. Huber and Whelan (1995) talk of a teacher who "works closely with her children, watching for telling moments" (pp. 145–146) and describe these moments as important moments when she could learn from her children. Similarly, Praxey's moment of learning is now when she is living closely with her children, allowing space to interact. Praxey finds such spaces provide fascinating moments as her children actively engage, interacting, telling their experiences about HIV/AIDS. This becomes a moment for Praxey to reflect on her beliefs about children as she comes to understand she, too, is learning from her children about the subject of HIV/AIDS.

> *By mixing up boys and girls in the classroom seating*
> *They came to understand each other better*
> *Girls no longer fear to sit with boys*
> *Boys no longer are shy to sit with girls*
> *Girls would now be able to sit with their fathers*
> *The boys would sit with their mothers*
> *They would be able to sit and share*
> *This approach has enabled such interaction. (May 8, 2003)*

Praxey encourages children to interact with one another through classroom seating arrangements. The way children are now living has helped change the way boys and girls are gendered in the in-classroom place. The fact that they agreed to mix made it possible for opposite sexes to freely interact and break down the taboo separating them. This shift created space for the children to talk of content that was previously viewed as personal and sacred. Silin (1995) suggests that "HIV/AIDS needs to begin with the youngest children and permeate the curriculum in order to break down the taboos with which it is associated and to make the subject a more

comfortable one for discussion" (Flinders & Thornton, 1997, p. 241). By changing the way children were living, the traditional gendered seating, Praxey is breaking the taboos that separated boys from girls. This way Praxey is making her classroom comfortable for discussion.

> *Learning is no longer individual*
> *It is shared learning of HIV/AIDS curriculum*
> *Here we are learning together.*
> *We are all involved*
> *It is like a team working.*
> *I play my role, children play theirs*
> *Their parents play their role.*
> *Their friends play their role.*
> *They are all enjoying. (June 11, 2003)*

As I read what Praxey is saying, she finds the way children live in the classroom provides possibilities of learning. One such possibility is the teamwork that Praxey, children, and parents are living in the in-classroom and out-of-classroom places. The fact that there are many actors in this expanded milieu enables children to seriously reflect on their own stories and on the stories of others in this process of curriculum making. Silin (1995) says "effective sexuality education itself, education that empowers students by building their sense of entitlement and decreasing their vulnerability, is based on our willingness to listen and work with experiences students bring with them" (p. 241). By inviting children into a conversation, Praxey is enabling children to reflect on their experiences, building a sense of entitlement of lives they live in the context of the HIV/AIDS epidemic.

Shift # 5 Teaching For a Facilitative Classroom

As I read Praxey's story, I understand her telling me she is changed from a teacher-expert to a teacher-facilitator in the in-classroom place. Life in Praxey's classroom has changed. Praxey takes the role of a facilitator as children take the centre in this curriculum making. Freire (1970a) suggests in some contexts a teacher is "no longer merely the-one-who teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teaches" (p. 67). Praxey not only lives alongside her children, she is learning from the stories they are telling, helping to facilitate construction of their knowledge. According to Olson (2000), "teachers and students create lived curriculum texts.... Curriculum is then, what they experience situationally and relationally, each person constructing his or her narrative knowledge in response to interactions" (p. 171). Similarly Praxey and her children are living situationally and relationally in the classroom in this process of curriculum making.

I found myself helping to put down their ideas
For each one to know what others experienced My work as a teacher is to facilitate
As I leave children to do much talking
I organize whatever they are saying
By putting down the information on the board
So that they get it correctly
It is not like before when I would be
Doing everything they are supposed to learn. (May 20, 2003)

Here Praxey tells a story of being a scripter of stories children are living. As she talks about her new role, she momentarily reflects on her past when she did both teaching and writing notes on the board. Praxey finds much of that work is now shared among her children. Her role is to facilitate the knowing being constructed in the classroom. Praxey finds children bringing different lived experiences to her classroom. This awareness makes Praxey attend to her children more intensely as they tell new stories, stories she would not have lived. This way they open new insights into the subject of HIV/AIDS, which is becoming more exciting and interesting. Children, like adults, have experiences drawn from "memories, families, religions, feelings, languages, and cultures that give them a distinct voice" (hooks, 1994, p. 88). By situating herself as a facilitator in her classroom, Praxey provides her children with space to voice the stories they are experiencing as they learn the subject matter of HIV/AIDS.

In this way of learning
I give them many activities,
I tell others to write poems,
I tell others to draw pictures,
I tell others to dramatize
They are very occupied with
Trying to do these many activities
In this I find space to appreciate
The work children do. (June 13, 2003)

Praxey is telling me she is always trying to identify various learning activities to help her children further their understanding of the HIV/AIDS epidemic. This way Praxey is enhancing "teacher-student interaction, and the concept of curriculum as experienced" (Clandinin & Connelly, 1992, p. 388) which children are sharing through the many activities they are constructing. In working with

her children to develop drama, poems, and drawing activities around the subject of HIV/AIDS, Praxey is empowering her children, giving them spaces for their voices to share their knowing. Here children are presenting and sharing their knowing in many voices…many languages of action, a language of poetry, and a language of drawing.

Shift #6 Teaching For an Advocacy Classroom

The fact that these children are overzealous, eager to educate people about HIV/AIDS; signifies the way Praxey and the children are living in the in-classroom and out-of-classroom places. The vigour in these children of wanting to reach their communities reminds me of Nyerere (1967) who says, "The children must be made part of the community by having responsibilities to the community, and having the community involved in school activities" (pp. 21–22). The way Praxey has constructed her classroom, her children have been empowered. They have become change agents, educating people about the HIV/AIDS epidemic in the out-of-school places. These children have a clear vision of the society they would want to build. Their advocacy sees them present many HIV/AIDS awareness activities in many contexts in the form of talks, dramatized plays, dances, poems, and posters.

The children wanted to share
Show others what they have learned
AIDS HAS NO CURE
AIDS KILLS
AIDS IS A DEADLY DISEASE
HIV IS ALSO AIDS
They feel empowered, they want to take action

When they take action, they feel happy
When I recall their going to Standard 8
They were very much excited
They wanted also to tell them.
Because they are the big boys and girls.
They didn't choose Standard 1
They choose the senior class
Because they wanted to go there
Give them messages they have gathered. (May 20, 2003)

The fact that these young children choose to move out of their in-classroom places to out-of-classroom places shows they are ready to be vulnerable. They begin talking about HIV/AIDS to older students of Standard 8. Maxine Greene (cited in Ayers, 1998) suggested that young people should "identify themselves by means of significant projects.... It seems important, as I have said too often, that the projects are most meaningful when they involve others, when they touch on others' lives" (p. 41). Praxey and her children are involved in constructing activities around the subject of HIV/AIDS that are meaningful to their lives and others in the in-classroom and the out-of-classroom places.

Also in their composing of drama
Those are from their practical experience
It is what they have experienced
They feel bad
Recently another boy told of a sick school girl
He told of her suffering from HIV/AIDS
Although, it has been kept a secret
The boy was convinced the girl had the virus
When I asked the boy, how he knew

The boy she has sores in her mouth,
She has diarrhoea although they hide the truth
Since I knew the parents
I decided to visit her home
I was told she is in hospital
Going to hospital I found her
Admitted in the hospital amenity (private) ward
Looking at her
I found she had changed a lot
She had those symptoms of HIV/AIDS
I learned she had been there for four months. (May 20, 2003)

The fact that children's artistic production draws from their lived experiences makes these children feel they are owners of the knowledge they are constructing. Darling-Hammond (1998) says when teaching is "aimed at genuine understanding—that supports active, in-depth learning leading to powerful thinking …. [it] creates paths to freedom and empowerment for all students" (p. 79). Praxey's way of teaching, the way she is constructing her classroom, has empowered her children. They have a voice to tell their experiences. The children are able to tell loudly what they are experiencing, what they have seen in friends and relatives afflicted by HIV/AIDS. These children's experiential knowing makes them more vibrant, angry at the epidemic, and make them vow to fight it.

When I look back before this learning
These children would bring drinking water
A child would let others drink from same bottle
Since learning about HIV/AIDS and sores on the mouth
They stopped sharing from same bottle
One time I found a girl crying
She was complaining of children

Who drank her water
It is unhygienic for them
To share water from one bottle
By living this way,
They will avoid being infected by
Contagious diseases like malaria and typhoid
When they dramatize the wife inheritance
It is because they have experienced it in the community
They know the risks involved
They deplore it. (June 13, 2003)

In the past, it was normal for children to share water from one bottle. When Praxey and her children started living differently, that sharing changed. Since learning about HIV/AIDS, her children no longer share water from the same bottle. Although sharing water from the same bottle does not lead to HIV/AIDS infection, there are risks of being infected by some communicable diseases. These children not only abhor bottle sharing but also educate others to live in a healthy environment. They go beyond the school place to denounce the community's traditional practices that contribute to the spread of HIV/AIDS. In this way, Praxey's children are "producing and acting upon their own ideas" (Freire, 1970a, p. 101). Their knowing that it is unhygienic to share water from one bottle and ceasing to practice that in the classroom is itself a manifestation that Praxey's children are acting on their own ideas.

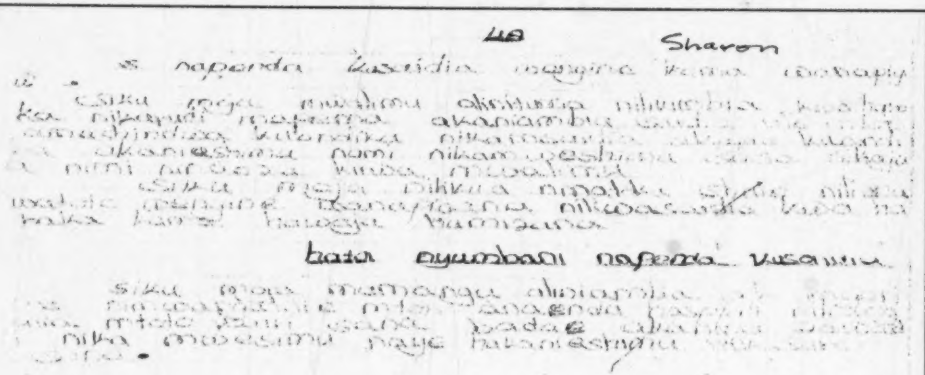
Chapter 6: Narrative Accounts of Eight Children

In this chapter, I have organized the text in three columns. The first column consists of pieces of Kiswahili transcripts from conversations with each child, which I made into found poems. The second column consists of the found poems I translated from Kiswahili into English. Both columns one and two start with my questions and are followed by the children's responses. Each child's responses are dated and arranged in chronological order. The third column contains my comments, sometimes what I think about what the children are saying, my reaction to hearing what I am hearing—not then in the moment but upon later reflection and also in relation to what some theoreticians might have said about the subject. A detailed account of the narrative inquiry process is provided in Chapter 3 of this dissertation.

1 Narrative Accounts of Sharon

I met Sharon when I had my first meeting with the Standard 4A class. She impressed me as a girl who was friendly, serious, and outgoing. As the teacher was trying to identify the eight children to work with me, she told me to keep an eye on Sharon whom she described as "very brilliant." Indeed, she was not only brilliant but a leader among her peers. She always came to me smiling and wondering if I needed any help or to ask me to assign her some role to play. She would always write detailed and thoughtful information on any assignment given.

I gave each child a piece of paper to write about themselves and to ask what they know about HIV/AIDS. I told them they could write either in Kiswahili or English. That was the start of our conversations. Sharon was the first to start.

	I like helping others when they are being attacked. One day a teacher send and ran very fast. I came early and she asked me to assist a child who was unable to write. I assisted the child, learned to write and respected me. I also respected children, I knew now I could a teacher. One day I was from school, I saw some kids fighting. I separated them very fast before the hurt themselves. At home, I like helping. One day my mother was unwell. She asked me to baby sit my sibling while away at the hospital. I took care of the child until she came back. Later she gave me presents. I respected her and as she also respected me. I was happy.

Machi 7, 2003 **Sharon, tafanua yale ambayo umeandika juu yako?** Niliambiwa na mama yangu. Mtoto ni mbaya akipiga wengine, akitukana, na kusumbua walimu *Nimejionea kwa darasani* *Ninaheshimu mwalimu na mama yangu, wajomba, shangazi, binamu watoto na watu mbali mbali.* *Ningetaka kila mmoja a heshimu watu*	**March 7, 2003** **Would you like to tell us more about yourself?** I was told by my mother A child is bad if she is abusing fighting and troubling the teacher I seen it happen in class I respect my teacher and mother My uncles, aunties, cousins, children and people from far and wide I would like everyone to respect people	*Sharon was enthusiastic and happy that she was going to tell others about how she perceives the world around her. She rarely had that opportunity before, and now she had it. She started telling some of the learning from her parents and the community. As I listened to Sharon talk, I realized she was saying the same kinds of things that I learned as an African child. I learned to be respectful of fellow children, parents, and adults in the community. An African child would be expected to have been instructed to project good behaviour to adults and the community at large. (Bogonko, 1986)*

Machi 7, 2003 **Sharon, tueleze yale umepata kuona darasani ukisoma juu ya ukimwi?** Samani nilikuwa nikifundiswa kidogo, mengine tulikuwa tunaelewa, mengine hatukuelewa vizuri Huko walikuwa wana piga makelele, mwalimu akiweka mshauri wa darasa, wanapiga kelele hata wanamchapa Mwalimu akiwambia wanyamaze Wanakataa, wanapiga kelele Mwalimu akiwambia waandike Wanakataa kuandika Siku hizi kuna tofouti na zamani Siku hizi watoto wananyamaza Siku hizi ndio nimeanza kuelewa vizuri Tunasoma kutoka kwa watoto wenzangu	**March 7, 2003** **Sharon, would you tell us your experiences in learning about HIV/AIDS in this classroom?** In the past I had little understanding Of what we were being taught about HIV In the past some children would make Noise to the rest of the classroom. When the teacher appointed a monitor Children would harass him or her Teacher would ask them to be quiet, they wouldn't be quiet Teacher would ask them to write, they wouldn't write Now we see the difference These days children don't make noise These days we understand well We learn from other children	*Sharon is a little girl who is serious in her work and has lived to tell what has been bothering her. She is free, she now has a voice to tell how her life in the classroom changed from an unfriendly to a friendly environment. Sharon has seen so much lack of discipline from her fellow classmates, even sympathized with her teacher, yet she could do little.* *When Sharon stood up to talk and told what she saw and disliked, I reflected back to my days in primary school. The children would have been more disciplined than they are now, but it never occurred to me to see it as Sharon does. Maybe we were not given an alternative learning environment that we are giving Sharon now.* *The little girl, Sharon, is serious about her work, she wants to do well in class.*

Machi 7, 2003 **Sharon tuambie yale unapendelea kufanya darashani?** Huko darashani tunapata nafasi kubwa Unaweza kwenda mbele na kuongea Na huko tunasoma kwa vikundi Tunapewa machina ya milima Ambayo ni Sinai, Kilimanjaro Kenya, Aberdares, and Elgon Wanafunzi wamebadilisha maisha yao, Wanapenda kuchora watu wanaugua na ukimwi na kupiga picha wale wana tabia mbaya Ukichora vizuri wanakupigia makofi. Watoto wanafurahi haza wenye hawakukua wanajua kuchora, wanajifundisha sasa kuchora. Unaweza kuchora vitu kwa ukuta Kuna picha nyingi kwa ukuta Darasani	**March 7, 2003** **Sharon, would you tell what you like about this classroom?** The classroom is spacious You can stand and tell others Here we have ample space to go in front Here work in groups of six We are named after famous mountains The Sinai, Kilimanjaro, Kenya, Aberdares, and Elgon These days children lives are changed They like drawing people infected By HIV/AIDS and taking photos Of those involved in risky behaviors If you draw well, they applaud you Children are happy especially Those who didn't know how to draw They are now learning how to draw You can draw and hang on the wall There are many such pictures in the classroom	*Sharon, the little girl who has been educated in a crowded environment, suddenly finds herself wondering how different it is to her to stand in front of the rest and tell her story, how different it is to work in a group and to be given identity. These days her life in the classroom is changed. She has more space to walk around, she can draw pictures and take photos of people infected by HIV/AIDS. She is really happy with all these happenings around her. She is really coping very well.* *When teachers provide opportunities for children to share authority and their work (Oyler, 1996), learning becomes more exciting as Sharon is experiencing now. What Sharon is doing is also a really nice contrast between teacher-centred classrooms and a child-to-child centred classroom. As a researcher, as I read this, I see how this child has experienced this major curriculum reform in the classroom.*

Machi 14, 2003 **Sharon, katika wakati wa kusoma juu ya ukimwi,mwalimu aliwauliza mwende mukaulize juu ya ukimwi. Hebu tuambie vile ulifanya yako?** Tulimbiwa twende kutafuta hizo mambo juu ya ukimwi kwa wazazi wetu tukaenda Nilienda nikauliza mama yangu Nilimliza saa kumi jioni, Na wakati huo nilikuwa nikuuliza Tukiwa inche tu kwa kivuli Nikiwa na sister yangu mkubwa, Yeye alikuwa akicheka Niliogopa kwa sababu alikuwa anacheka, nilikua nafikiria atanipiga mama alinyamaza akujeka nikakasirika kwanza, halafu mama akamwambia pasi atoke hapo, akatoka. Mama aliniuliza ni nani alikutuma Nikamwambia ni mwalimu Nikiwa nauliza sikuogopa, nilisikia vizuri sana kwa sababu alikuwa ananiambia kitu ya maana sana	**March 14, 2003** **Sharon, sometime back the teacher asked you to go to your home or community and find out more about HIV/AIDS. Would you tell us how you went about it?** The teacher asked us to go and find out More about HIV/AIDS from our parents I went and asked my mother I just went and asked her I was asking her while outside the house We were seated under a shade I interviewed her in the evening, 4 pm I was with my elder sister I was afraid my sister was laughing She was laughing I thought I will be punished My mother was just quiet, she didn't laugh At first I was annoyed, then mother asked her to leave us alone and she left My mother asked me who sent me I told her, it was my teacher I was now not afraid, I was happy What she telling me was important	*Sharon wants to share with her mother a topic that she knows is a taboo. She is afraid she could be ridiculed by her mother. You could hear it in her voice. Her sister knew it was a taboo, she laughs as Sharon tries to ask about it. But her mother really wanted to talk about it. Listening to this girl, and imagining what was happening when she was trying to start the talk with her mother, I could imagine Sharon asking her mother where it is safer to talk. Then I imagine her mother leading her to a space under that shade tree, trying to have this conversation, knowing she was fearful. Having been born and brought up in that community, I know it is not an ordinary conversation that a little Kenyan girl would be having with her mom. It is important that this little girl manages to do it in the face of her sister laughing, the mother, and the whole social-cultural history hovering in their background. This little girl has the courage to do it because she is the one who interrupts the social cultural narratives and says, "No! mom, we need to talk about it." I imagine my little sister, aged 10 years, telling my mother, let us go and discuss sex against the cultural belief. That would have been difficult.*

Machi 14, 2003 **Sharon, tueleze yale mliongea na mama yako?** Hiyo ilikuwa wakati wangu wa kwanza kuuliza akaanza kunimbia nikamusikiliza mzuri Nilimuliza ukimwi nini? Akaniambia, ukimwi ni hatari, inaua, Akaniambia viini inaua white blood cells. Alikuwa anajua white blood cells Nilimuliza alijuaje? Aliniambia pia yeye alifundiswa Akaniambia ukimwi ni hatari huwa mtu yoyote hairumii mtu yoyote hata kama ni mdogo au mkubwa Aliniambia vizuri, ndio nikandika nika kuja nikaambia watoto	**March 14, 2003** **Sharon, tell us how the conversation with your mother proceeded?** It was my first time to ask her about HIV/AIDS She started telling, I listened well I asked her, what is AIDS? She told me HIV/AIDS is dangerous, it kills She told me the virus consumes the white blood cells I asked her, how she knew? She told me she had also been taught She told me HIV/AIDS is dangerous It kills anybody, it has no mercy Whether a child or adult She narrated very well I wrote what she told me	*It is not an ordinary conversation.* *I see a shifting of cultural taboos, parents and children rarely talk about causes of HIV/AIDS, especially in Africa where sexual intercourse is the main transmission.* *Sharon, after learning about HIV/AIDS, is in some ways a different little girl.* *Something has shifted in her.* *She is able to engage her mother in a sensitive subject that is rarely talked about openly.*

Machi 14, 2003 **Sharon, niambie yale ulifanya baadaye ulipo maliza kuoji mama?** Nilikuja tukaeleza wengine darasani Kuwa ukishikwa na ukimwi Utakuwa mgonjwa, ukonde, Uanze kukooa damu, ukienda hospitali, Unapimwa kurudi bado unaenda tu Kwa sababu hakuna dawa ya ukimwi, Nilikuwa nafurahi nikifundisha Sikuficha macho nikiongea Nilikuwa nikisimama nikiwaeleza vile nimesoma na kuelewa juu ukimwi sasa naweza kufundisha yoyote juu ya ukimwi	**March 14, 2003** **Sharon, after you talked to your mother, tell us what you did next?** I came and told others in class That if you are infected by HIV You will be sick, you grow thin You start vomiting blood, You continuously go to hospital Because there is no medicine And they also told us their stories I enjoyed the teaching, I was happy I was not shy, my eyes talking I stood and told them my story Of how I have learned and understood About the HIV/AIDS pandemic Now I can teach everybody about HIV/AIDS	*In African society, morals are exclusively taught by adults. Children listen to what they are told by adults. Here Sharon, a young girl in Standard 4, is able to teach her colleagues the don'ts of HIV/AIDS, thus changing the way they learn morality on and off the school landscape. According to Freire (1970 and Dewey (1929), when children are empowered, they can help others.* *Because she has taken what her mother told her, she has been able to bring it back to school. Now it is not only that it is taught by adults; this is now a mother's knowledge coming to school because of this little girl. Knowing she can have the conversation with her mother gave her the courage to do that. And now she is sure she has the courage.*

Machi 18, 2003 **Sharon, tueleze vile unafundisha wengine kujikinga na ukimwi?** Tulianza kufundisha wengine Ndio tukaenda darasa la nane Tukawekwa katika kikundi cha pili Sasa ndio tukawafundisha wakatuliza maswali swali juu ya ukimwi Tukawambia ukimwi haina marafiki Wakatuliza kwa nini haina marafiki Tukawambia haina marafiki kwa sababu ni hatari na uuwa mtu yoyote Tuliwafundisha wasitangetange Darasa la nane ndio walikua wakubwa hawakua wanachua hizo vitu, walikua wanapenda kufanya hizo vitu Wamekuwa wamefundiswa tu kidogo Sasa wanaelewa ukimwi ni nini kila mmoja kwa hii classroom mwalimu	**March 18, 2003** **Sharon, tell us how you have gone about teaching others about HIV/AIDS?** Then we started teaching others We went to Standard 8 We were in second group They asked us questions We told them HIV/AIDS has no friends and it kills They asked us why it has no friends We told them it has no friends because it is dangerous We taught them not to loiter Standard 8 are senior to us They didn't know those things They like doing those things They have little information They now know about HIV/AIDS Everyone in this classroom is a teacher	*Sharon is not only learning about HIV/AIDS, she is also learning that she can teach. She is teaching not only her peers in Standard 4 but older children in Standard 8. In this learning, the younger are teaching the older. It is upward peer teaching or "cross-peer teaching." Praxey and I told Sharon to have this conversation with her mother. This little girl went home and was scared but because we told her to have the conversation, the space was made. Her mother said, this is a very important thing I need to talk to a little girl about it. But it is interesting that the mother checks out that it is the teacher who said, so somehow, knowing that the teacher is behind it, gave the mother and this little girl the courage to have the conversation. Because even though she was scared having the conversation with her mother, and ignoring the older sister laughing, she was listened to. Now she can come to class and share the conversation—this gives her the courage to say, "I can teach anybody."* *Having been brought up in this community, I now wonder how it would have been for me to be engaged in such a conversation with my parents.*
Mei 7, 2003	**May 7, 2003**	*Except in towns and cities, most rural*

Sharon, umekuwa likizo ya wiki tatu, una la kutuambia ambayo ulijionea nyumbani? Vile tulifunga shule sasa nilikuwa naenda mtoni nikapata askari mwingine hapa anapendanga kufanya mapenzi na wasichana wadogo halafu nikaanza kumwambia asifanye hivyo atakuwa na virusi vya ukimwi akaanza kunikimbiza na kiboko Alikuwa askari amefaa nguo rasimi Nikamwacha, nikaenda mtoni kurudi tena nikampata amalewa, kuna msichana mwingine hapo sichui mahali alikuwa anaenda na yeye. Sasa siku hizi tangu nisome juu ya ukimwi ninawakataza wale wanapenda hiyo tabia mbaya Nina ripoti wale wanafanya tabia mbaya Ndio niliambia askari wasifanye tabia mbaya Tunatakiwa tuwakataze, tuwafundishe tena.	**Sharon, you have been away for a week. Are there experiences you experienced during the vacation that you would like to share?** During the school holidays I was going to fetch water from the river I met a guard who seduces young girls I told him not to continue that practice He will be infected with HIV virus He was bitter and chased me with a cane I left him and went to fetch water On my way back I found him drunk There was a girl accompanying him I didn't know where they were going These days since I learned about HIV/AIDS I have to stop those who indulge risky behaviors I report those who indulge in such behaviors That is why I confronted the guard We are expected to teach them to stop the practice	*communities have no piped water. They fetch their water from rivers which are a distance from their homes. A child would carry water in a bucket containing from five to 20 litres for use in their homes and they would collect this water from a distance of up to four kilometers. This is a situation that endangers lives of young girls who could be waylaid and raped. Because I lived alongside Sharon when conducting this study, I knew the river she was talking about.* *But for Sharon to confront an adult must have surprised the guard. Sharon, having learned about HIV/AIDS, felt empowered and was ready to confront the risky situation the way she did. She had become passionate with her mission; she was really a reformer.*

Mei 7, 2003 **Sharon, unaweza kuendelea iwapo huko kisa ya koungeza?** Zamani wakati wa likizo nilikuwa nikiona mvulana na msichana wanaenda kwa shamba la mtu ambayo lilikuwa la mahindi Kisa walikuwa wanafukuzwa huko wakitoka wako uji bila nguo Walikuwa wa nakimbia baadaye Nikaajua hiyo ni mbaya halafu sasa Mimi sikuwa nataka kufanya hiyo tabia . nyumbani kwetu nikapata wasichana wengine hapo walikuwa wanapenda kutembea na wavulana barabara na huyo msichana alikuwa amekataswa na wazazi asitembee tembee atapata ukimwi. Sasa alikuwa anatembea tembea hivyo paka akakuja akapata ukimwi. Sasa akaanza kuala, hako na vodonda kwa uso na alikuwa anatapika	**May 7, 2003** **Sharon, do you have another story to tell?** Sometime back while in school holidays I used to see a boy and a girl They would go to a maize plantation They would be chased by the owner They would come out running naked I came to know it is bad behavior I don't want to behave that way It is bad behavior I went and found some girls Who spend most of the time walking with boys on the road There was this girl whose movements Were previously restricted by the parents They feared she could get HIV/AIDS She was loitering everywhere She got infected by HIV/AIDS She would diarrhea, She had wounds on her face She would occasionally vomit	*As a child growing up in a community, I saw many things happening around me I didn't take them seriously, as they are just a part of growing up. Having been brought up in the same community, seeing a boy and girl in the maize plantation would have been a normal sight for me. But in these days, for Sharon and others, such a behaviour would be risky. Sharon narrates what she experienced others doing in the community. She was not happy with the behaviour of her peers. Such behaviour could be risky, especially with the infected people living in their midst. Sharon no longer rushes to do things as others do. She keeps a distance.*

Mei 15, 2003 **Sharon tueleze juu ya masomo na wazazi?** Nimefurahia kukaa pamoja na wazazi kuwalezea ukimwi ni nini Kuwaeleza vile ukimwi inambukizwa Kuwaeleza juu ya hatari ya ukimwi kukaa na kuandika juu ya ukimwi Wazazi kuulizayale tumeweka kwa ukuta Yale ambayo tumefanya sisi wenyewe Wazazi walitufindisha tusiguze changaa, Walitufundisha kutangatanga ni vibaya. Na ukienda dukani usidanganywe na mtu hati unanunuliwa pelemende.	**May 15, 2003** **Sharon, tell us your experiences of sharing with parents the subject of HIV/AIDS?** I was happy to sit with parents To tell them what HIV/AIDS is To tell them how it is transmitted To tell them about risky behaviors Sitting together and writing about HIV Parents wondering how we got posters That were pinned on classroom walls Telling them they are product of our work Parents taught us not to drink illicit brew They told us loitering is dangerous Warned us against accepting gifts We should not accept sweets	*Although Sharon had the experience of sharing with her mom, she has never had a chance to learn with other parents. It was a good forum for her to tell what she had learned about HIV/AIDS. She was happy that parents appreciated what she told them about HIV/AIDS. I just observed Sharon, like other children, telling their stories to the amusement of parents. She also learned from the parents.*

Mei 15, 2003 **Sharon ulisema watoto huwa wanadanganywa na pelemende, hebu fafanua hayo?** Nitawambia watoto wakitumwa kwa duka wasiende kutanganya wazazi wao hati huko dukani haikua na kitu chochote hati walienda duka ya mbali wanakua wamedanganywa na vijana walienda kufanya mapenzi. Kuna msichana mmoja alienda kwa mahali pengine kumbe alitanganywa na pelemende akaenda akafanya mapenzi naona musichana mwingine Na mtu mwingine hapo, alikuwa kwa duka mimi pia nilitumwa kwa duka. Sasa akaanza kuninulia sweet,nikakataa. Nilkuwa nimefundiswa, sasa niliona ananua sweet anaanza kunipea nilikataa nikatupa chini nilikataa hiyo ukarimu. Nikanunua chenye nilikuwa ninanua, nikakimbia kwa nyumba. Nikamwachia nikaanza kukimbia kwenda kwetu. Nilikuwa nimefundishwa na mwalimu na mama	**May 15, 2003** **Sharon, all of you have mentioned about young people being cheated with sweets. Would you tell more about it?** I tell young children to be honest They shouldn't cheat their parents I see girls sent to buy grocery They would come home late They would cheat their parents They went to shop far away When they would have been lured By boys with sweets and chocolates Engaging in risky reckless sex I see a girl whose mother Is always quarrelling her When she is sent to the corn mill She doesn't go there, Instead she goes to meet boys she is cheated with money she goes to make love One evening I met a man at the shop I had also been sent to the shop He bought sweets He wanted to give me I refused and dropped them I refused his kindness I bought what I wanted to buy I then ran back to our home I have been taught by my teacher and mother	*Sharon, as a young girl, has grown up in a community where men prey on innocent young girls. She knows the cover stories both boys and girls use to hide their risky activities. She has come to hate. As she tells it, her tone rattles, words stick, she is bitter, wondering when fellow girls will stop their dirty tricks. It is like calling aloud, "don't you know boys could be cheating you." It is a voice in the wilderness. She knows that men commonly use "sweets" to lure young girls. It takes a lot of effort to say No! to such male advances.* *For Sharon, the little girl who has learned the dangers of HIV/AIDS, it is not a surprise that she causes a stir in being defiant to a male's sexual advances. I imagine this man who believes that children would never say no! to sweets, certainly. When Sharon is confronted with such a situation, it is not difficult for her to say NO!*

Mei 15, 2003 **Sharon tueleze vile watoto wanaweza kujikinga na ukimwi?** Ujilinde vizuri usiende kwa nyumba sa watu hata usikae peke yako kwa gisha usiku Ukiwa kwa gisha mtu anaweza kuja akushike, na akufanyie mapenzi. Na tena hiyo inatufundisha tujilinde vizuri, tusiwe tukienda enda kwa ma bar mtu akikutanganya na kitamutamu sasa unamfuata paka mahali anaenda Naona wasichana wengine darashani wanatoka inche hata wanaenda kwa duka, mwalimu alikataa usitoke inche ya mlango paka saa ya saba	**May 15, 2003** **Sharon, would you tell us how young people would avoid being lured to engage in risky behaviours?** You should be careful You shouldn't go to strangers' homes You shouldn't stay alone in darkness In darkness somebody could grab Will rape you and infect you with HIV Avoid going to bars with adults, you may be tempted to drink alcohol Never accept sweets from strangers They may lure you into risky activities I see my colleagues sneak out of school They even go to the shops They are not aware the risks out there There are strangers waiting out there They may lure you into risky behaviors Children should not go out until it is lunch	*Sharon has come to know the world around her. She knows safer and risky places in her community. She knows her life is entirely in her hands. Sharon is constructing the world as dangerous but in many ways, it is a good construction that she is creating for herself. It is interesting that Sharon is able to connect drinking alcohol, insecurity at night, sneaking out of school and gifts of sweets to the spread of HIV/AIDS.*

Juni 12, 2003 **Sharon, tueleze juu yamashairi yale mlio juisiza juzi?** Vile tulikuwa tunajifunza na walimu akatwambia tukienda huko mbele tusikuwe na woga. Ndio tukaenda tukafanya vizuri kwa division tukapita tukambiwa tutaenda kwa wilaya Tukafanya vizuri tukafahulu Huko tukakuta shule nyingi Pia huko tukashinda Mwalimu akatuambia tutaenda mkoa Nimefurahia kusoma, kufanya vizuri tumeambia watu wengine wamejua, lakini wengine hawajajua. Nimefurahia kwenda kwa mashule kusema. Na tena nimefurahia tumeambia watu wengi	**June 12, 2003** **Sharon, would you tell your experiences of presenting the HIV/AIDS choral verse?** **We had practised for music festivals** **The teachers told us not to fear** **We did well at the divisional level** **We won and qualified for district level** **We joined other teams at district festival We presented our choral verse** **We again qualified for provincial level** **I am happy that we have been winning** **The young and the old have been listening** **I am happy to go to other schools and talk** **I am happy we have told many people**	*Sharon is a group leader in the Standard 4A choral verse, which has been a winning team.* *This is the first time they have gone public, reaching a large audience. An audience that is thrilled by these children. Sharon sees it as opportunity to tell all about HIV/AIDS. She is delighted, they have another opportunity to educate more people at the provincial level.*

Juni 13, 2003 **Sharon, umesema unaweza kufundisha juu ya ukimwi, hebu fafanua?** Nimefundisha watu. Kama msichana mwingine alikuwa anapenda kufanya mapenzi nilimwongeleza hatari za ukimwi siku hizi nimemkataza paka amesaaja kufanya mapenzi. Anaenda shule siku hizi. Kuna mama mwingine alikuwa anapenda kufanya mapenzi kwa bar kila siku. Anaenda kwa bar na watu wengine Nilimwongeleza juu ya hatari za ukimwi Nilimwambi ukimwi ni mbaya, aina matibabu, imeua watu wengi na tena haina rafiki Siku hizi amewacha tabia hiyo Anakaa nyumbani.	**June 13, 2003** **Sharon, tell us how you have gone about teaching others about HIV/AIDS?** I have taught people There is this girl who indulges in sexual adventures I told her the dangers she risks I told her she could be infected by HIV/AIDS. She has stopped the practice She now goes to school Then there is other woman Who liked to move around With men in the bar I talked to her about the risks I told her HIV/AIDS is dangerous It has no cure It has killed many people And it has no friend These days she has stopped She now stays at home	*I imagine Sharon stopping and greeting the young and the old telling them to listen to her story. I wonder what these listeners thought as they listened to a little girl educating them about HIV/AIDS. Having grown up in that community, I only remember helping in settling quarrels between my half brother and his wife. I found I would make adults listen to me. But I wouldn't have commented on or changed their sexual behaviours. For Sharon, it is possible. She has to stop the spread of HIV/AIDS.*

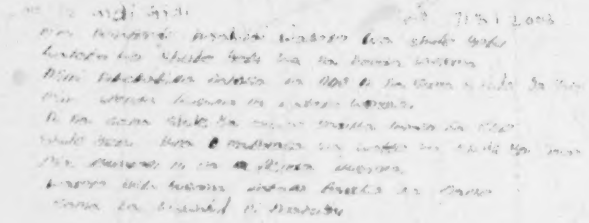
Juni 13, 2003 **Sharon tuleze yale ambayo unaweza kufanya to kusimamiza watu wasiendelee na tabia mbaya?** Naweza kuwakataza watu kwenda kwa ma bar, naweza kuwakataza wasifanye mapenzi. Naweza kuwakataza wenye wanarandaranda usiku, naweza kuja huko mbele ya wazazi wamekuja nitaenda huko mbele niwambie. Naweza chora picha naweza kuandika kwa karatasi kubwa Nimpatie mwalimu Naweza chora picha nipeleke nyumbani Ili watu wote waone Nataka niende nyumbani Nitangaze kwa radio Nataka watu wawe na maisha mazuri Mimi nataka niwe na maisha mazuri	**June 13, 2003** **Sharon, say more about what else you can do to stop spread of HIV/AIDS?** I can stop people from going to the bars I can stop people from making love I can stop people from loitering at night I can come in front, when parents are present I can go in front and tell them I can draw, then I can prepare a poster And give to the teacher I want to draw pictures and take home So that all people can see I want to go and tell people to announce over the radio I want people to lead a good life I too want to lead a good life	*For Sharon, what she says is what she does. During the recent music festivals, Sharon was the leading member of their choral verse. She displayed strong personality. She has the ability to participate in any activity. Her use of self-made posters and media would be the most effective way to educate people about HIV/AIDS. Sharon is able to link good life to abstinence from risky behaviour.*

Septemba 24, 2003 **Sharon, tueleze yale uliona wakati wa likizo?** Siku moja nikitembea na marafiki yangu Kuna mzee mwingine hapo alikuwa amelewa Sasa akatujia halafu akaanza kuongea. Mimi nikasema hapana! Nikakimbia kwenda kwetu. Mimi si kukua najua akili yake vile alikuwa anataka kufanya mahali alikuwa anataka kutupeleka. Lakini washichana wengine aliwajukua *Nilifikilia kwamba anaesha kutushika* na nguvu atupeleke kwa nyumba yake atufanyie mapenzi Hako na ugonjwa wa ukimwi Niljua kwa sababu alikuwa mkonde, Alikua amelewa pombe Hakua ajari yale anafanya Siku moja nilikuwa na rafiki yangu tulikuwa tunacheza na yeye kuna rafiki yangu alikuwa ameenda kwa jirani yangu. Kwenda huko kwa jirani yangu tukampata kuna mvulana kwa mlango. Halafu huyo mvulana akaanza kumuguza guza matiti na yeye anacheka tu Mimi nikaroka.	**September 24, 2003** **Sharon, tell me what you experienced during the school holidays that you would want to share.** Then another day I was walking with my friends on the road There was a man who was drunk He came towards us He started to talk to my friends Me I said NO! I ran towards home I didn't know what he was thinking Where he wanted to take us But the other girls, he took them He went with them where I don't know I thought he will grab us by force Take us to his house And sexually assault us He had HIV/AIDS I knew because he was thin And he was drunk He didn't care what he was doing Another time I was with my friend Whom we were playing with Then there was my other friend Who had gone to my neighbor When we went to our neighbor We found her with a boy He started to touch her breasts And she was just laughing	*Sharon is no longer the ordinary village girl whom men would prey on. The little girl has learned about HIV/AIDS, and she knows the dangers, she walks alongside her friends knowing there are dangers on her way. I imagine her telling her friends, "I don't like being here, look at that thin man, he is a drunkard, I always saw him with so and so, who are since deceased, he could be carrying HIV, let us run away," and before her friends make up their minds, she has already escaped from the scene to the surprise of her friends.*

		I ran away	

2 Narrative Accounts of Gidi Gidi

Gidi Gidi is a humorous, jovial young boy who talks loudly and confronts situations with vigour. He is liked and admired by his Standard 4A classmates. I found I could ask him to trigger discussions in the group of eight. He is honest and talks from what he has experienced. Gidi Gidi has experienced and encountered risky situations. He has had to accompany his friends at times to seduce girls in the village, a behaviour he has now come to hate. He is not ashamed to narrate his experiences. When I asked Gidi Gidi to write something about himself, he wrote a Kiswahili text, which is on the left column. The right column is the same text translated into English.

	**March 7, 2003** My name is Gidi Gidi I like assisting school children I like reading I am in Standard 4 I learn in Jogoo Primary School Our school has many classrooms At home I like reading My siblings are in Standard 8 Kiswahili language is very popular

Machi 7, 2003 **Gidi Gidi,** **fafanua yale ambayo umeandika juu yako?** Mimi niko katika darasa la nne Mimi upenda kusoma na watoto wesangu Shule yetu tuna madarasa Mimi nyumbani nina penda kusoma Watoto yetu husoma kutoka darasa la nane Soma la kiswahili ni marufu Mimi ninasaidia watoto hesabu	**March 7, 2003** **Gidi Gidi, would you like to tell us more about yourself?** I am in Standard 4 I like helping children at school Children in our school love reading I like reading with my fellow students When I am at home I like reading I like reading in Kiswahili I help fellow students do math I help them how to solve math problem.	*Gidi Gidi is a child who sees himself as a reader and as someone who can also do math. By helping others, he has cut a good image for himself.*
Machi 7, 2003 **Hebu tuleze yale unajua juu ya ukimwi** **Kuna njia mbali mbali unaweza kupata ukimwi?** Kuna namna nyingi ya kupata ukimwi Kucheza pamoja no kusalimia na mikono Kuogelea maji kusikasika watu wenye viini via ukimwi Mungu atukinge and kuchunga sisi zote	**March 7, 2003** **Tell us what you know about HIV/AIDS?** There are ways you can get HIV/AIDS Like playing together and shaking hands Swimming and touching people Who are living with HIV/AIDS God protects and cares for us all.	*Gidi Gidi had some idea about HIV/AIDS as being a scary, contagious disease. Here Gidi Gidi is expressing the kind of alarmist information the community has come to associate with the pandemic. It is a message that isolates people who are HIV positive. It is no wonder that Gidi Gidi, as young as he is, but filled with frightening information, looks to his God for protection.*

Machi 7, 2003 **Gidi Gidi, tueleze yale umejionea hii darasani ukisoma juu ya ukimwi?** Huko kwa hii darasa ni tafouti Hapa tunasoma HIV/AIDS Hapa tunashikiriza mwalimu maneno unatwambia. Tuko watiifu sana tabia tulikuwa tunayo sasa tumekomesha. Ya kuita wasiichana namna gani hii tufanye tabia mbaya nimekoma	**March 7, 2003** **Would you tell us your experiences in learning about HIV/AIDS in this classroom?** This classroom is different Here we learn about HIV/AIDS Here we listen to the teacher Here children are obedient and attentive We are becoming well behaved children We are learning about good behavior I have stopped beckoning girls	*As I imagine Gidi Gidi, I imagine how talkative he would have been before. He sees himself as changed, as a young child who regrets his past behaviour.*

Machi 7, 2003 **Gidi Gidi tuambie yale unapendelea kufanya darashani?** Hatukuwa tunajua ukimwi ni nini tangu tukuche hapa darasani tumekuwa tunasoma juu ya ukimwi nimesoma mengi juu ya ukimwi nilikua nikifanya tabia mbaya nimeamua nisifanye tena hapa tunambiwa twenda huko mbele hapa naweza kusimama huko mbele nawambia hadithi juu ya ukimwi nawapelekea na shairi ya juu ya ukimwi	**March 7, 2003** **Gidi Gidi, would you tell what you like about this classroom?** We had little knowledge about HIV/AIDS. Since we came in this classroom We are learning about HIV/AIDS I have learned a lot about HIV/AIDS I was involved in risky activities I have vowed not to indulge again Here we are encouraged to go forward Here I can stand in front of students Tell them my story about HIV/AIDS I can recite a poem about HIV/AIDS	*For Gidi Gidi, the teaching in the classroom has changed from teacher-centered to child-centred. My first impression of Gidi Gidi was of a quiet young boy who suddenly became undisputed in storytelling in the classroom. His stories drew applause from all of us in the classroom.*

Machi 14, 2003 **Gidi Gidi, katika wakati wa kusoma juu ya ukimwi, mwalimu aliwauliza mwende mukaulize juu ya ukimwi?** Ilikuwa saa moja na nusu wakati niliongea na baba Nilienda kuliza baba yangu ukimwi ni nini Nilimwambia nilitumwa na mwalimu Nikapata mvulana wetu hako hapo karibu na yeye akasikia saa ile nauliza baba yangu Baba akamwambia atoke halafu akatoka, nikaanza kuuliza baba yangu Akaniambia ukimwi inauwa aina dawa ukienda hospitali unambiwa wewe sasa unaongoja kifo... Nilienda nikauliza mvulana wetu akaniambia kama umepata ukimwi unaenda kwa hospitali unambiwa sasa hiyo ni malaria ndio unapatiwa dawa ya malaria ukirudi nyumbani, unaendelea kukunywa hiyo dawa ukienda ukiuliza umepona unambiwa hiyo ni ukimwi	**March 14, 2003** **Gidi Gidi, tell us what you found about HIV/AIDS?** It was 7:30 pm when I talked to my father I asked him what HIV/AIDS was I told him I was sent by my teacher My elder brother who was present Was not amused, he did not like the talk My dad told him to go and leave us alone! He left and my dad narrated what he knew He told me HIV/AIDS kills "If you are HIV positive you wait for death" It has no medicine nor cure Later I asked my elder brother To tell me more about HIV/AIDS He told me if you are infected by HIV And you went for medical examination If you are found to be HIV positive They lie that you are suffering from malaria They give you medicine You will take medicine until you die	*It must have been a scene watching the young boy trying to start a conversation around a topic that is a taboo and his brother protesting, having been socialized not to talk about the topic openly. Just like Sharon, the mention of the teacher's consent is enough to make the father take this talk seriously.* *Gidi Gidi is a very smart boy. Having realized his brother was uncomfortable with the talk in front of his father, he decided to meet him later, probably in the boys' hut, and apologized for the embarrassment. He then asked his brother to tell him more of what he knew. The brother may have relaxed, told him why he behaved the way he did, and then told him what he knew about HIV/AIDS. His telling reveals some of what has become the practice of telling "cause of deaths" in our community. I have attended many funerals including within our family, and information contained in postmortem reports attributes most deaths to malaria, cancer, typhoid, which are nowadays seen as more "honourable causes."*

Machi 18, 2003 **Gidi Gidi, tueleze vile unafundisha wengine kuljikinga ne ukimwi** Nimependelea kusoma juu ya ukimwi. Sasa naenda nyumbani nawambia wengine Mimi napenda kuwambia hadithi ya juu ya ukimwi. Naambia wenzangu wasifanye mapenzi. Nawauliza wenzangu wache mbele Tufundishe juu ya ukimwi Napenda kusoma nawenzangu kwa vikundi Mimi napenda kwenda darasha zingine kuwafundisha juu ya ukimwi Nilifundisha darasha la 1A and 3A Napenda kwambia watu juu ya ukimwi Nawambia watu wakuje hapa shule yetu Kuja kufundishwa juu ya ukimwi Nikwenda huko inche niwafundishe Wale hawajui juu ya ukimwi Nitawambia marafiki zangu waache mapenzi Nitambia rafiki yale nimesome Siku hizi wazazi wanishikirisha	**March 18, 2003** **Gidi Gidi, tell us how you go about teaching others about HIV/AIDS.** I like learning about HIV/AIDS I like telling them a story about HIV/AIDS I like telling my colleagues in class I tell those who are quiet to come forward Joining me in this teaching about HIV/AIDS I enjoy learning together with my peers I like going to teach other classes I taught Standard 1A and 3A. I like telling people about HIV/AIDS I tell them to come to our school To learn about HIV/AIDS I like going out there to tell them Those who don't know about HIV/AIDS I tell my friends to avoid sex I tell my friend what I have learned These days my parents listen to my story.	*Not only is Gidi Gidi enjoying learning about the subject of HIV/AIDS, he finds more pleasure in sharing his new experiences with his peers, friends and even parents. I imagine Gidi Gidi, a young HIV/AIDS advocate, standing in a marketplace telling a crowd about HIV/AIDS. He has come to know the power of his stories in changing behaviour.*

Mei 7, 2003 **Tuambie yale mliona wakati wa likizo?** Kuna msichana hana pesa Kuna kitu anataka kununua anataka kununua kama hiyo bandana unaweka kwa kichwa, na na pia ile nguo ya kukasha mwili pia kununua viatu ya mablock anakuwa hajui la kufanya anataka afanye mapenzi na askari anamptatia pesa inamfanya kutembea vile anataka anatengeneza nywele vizuri Nilipata msichana mwingine wa darasha la tano akanambia kama tunaweza kwenda kufanya mapenzi mimi nilikataa nikakimbia baadaye nikamwona na kijana mwingine wakielekea Fahamu hotel wakaenda ndani kijana akanunua chai wakakunywa wakaonekana na furaha muda mvupi wakaanza kugombana sasa walikuwa wanapigania mapenzi sio vizuri kugombana kwa mapenzi unaweza kupata ukimwi	**May 7, 2003** **Gidi Gidi, what did you experience during the holidays?** You find a girl who lacks money She has something she wants to buy She wants to buy bandana The one they tie on their heads Also buy a skin tight pant Also buy shoes, the blocks make She is very disturbed She makes love with a guard He gives her the money She is now able to bounce She makes her hair look good I met a former Standard 5 pupil She asked me if we could go and make love I refused and I ran away Later I saw her with another boy We saw them later walk to Fahamu Hotel They went inside and he bought her tea They drank, seemed happy, and left Then a few meters away they started quarrelling Now they were fighting over love It is not good to fight over sex You could get HIV/AIDS	*Gidi Gidi is an amazing young boy. He is happy when giving detailed accounts of his daily experiences in the community. He is very observant of all these risky behaviours.* *Having grown up in the same community I am imagining how Gidi Gidi took it when asked openly to make love. This must have surprised Gidi Gidi, knowing that it has been culturally acceptable for the boys to start the conversations. Now it is the girl who prompts such a conversation. Gidi Gidi, knowing how risky it is to indulge in such activity, easily ignores the girl.*

Mei 7, 2003 **Gidi Gidi, tueleze vile ulikuja kujua juu ya mapenzi?** Kuna mvulana mwingine rafiki yeye alikuwa ananyoa rasta alikuwa anafaa akiba ya kando anaelekea kwa mjini Ndio aonekane vizuri wasichina wamufuate, Alikuwa amewacha shule akiwa miaka 15 Mimi nilianza kumuigiza Nilisikia vizuri nikiwa kama rasta Nilikuwa nawaita wasichana Paka wakati baba alinishika Alinichapa paka nikawacha hiyo tabia	**May 7, 2003** **Gidi Gidi, you talk about love affairs, how did you come to about it?** A friend of mine had rasta hair cut style He used to wear side pocket pants He would go to town all the time He would beckon girls and they come He dropped out of school He was 15 years old I started behaving like him I too felt cool as I behaved the rasta style I could beckon girls until my father caught me He disciplined me and I stopped the behavior	*Gidi Gidi graphically painted a picture of typical young "boys" that would be seen in the community places. I grew up in this community. It is normal for the young to imitate older kids. However, the behaviours currently in place are foreign, hence the confusion they generate among the youth. Hair cuts are not exceptional. Rasta, a Caribbean style associated with Bob Marley, is very noticeable among the youth in cities and towns.*

Mei 7, 2003 **Gidi Gidi, unaweza kuongeza juu ya ebikori?** Nilikuwa tukifanya hii ujinga ya kupiga ugali ya matope . Tunapiga ugali ya matope, sasa tuko na wasichana tunacheza sasa mimi niko na msichana wangu bibi yangu. Mimi saa hii nakuja namwambia nikuje nipate ugali nakula sasa tunaenda tunakunywa mtawi sasa tunajifanya tumelewa tunakuja tunanguka chini wanatubeba wanatupeleka kwa nyumba tunaanza kufanya mapenzi halafu tukiamka tena tunaenda sasa kazi tunawambia tukirudi tupate chai tayari kila mtu anambia bibi yake atengeneshe uji kutoka ya matope Tunaenda kupanga mataboli Tunalipwa pesa na tajiri Tulikwa tukicheza karibu na nyumba Ya kuosha nguo na nyumba ya dada	**May 7, 2003** **Gidi Gidi, you mention about ebikori "childhood play," would you tell us more about it?** We used to play with mud We would cook "Ugali" cakes We would play with girls I would be the "husband" The girl would be "my wife" I would come and tell her "I'm gone, when I come I should find ugali ready" We would go and drink fruit juices We would come back "drunk" They would carry us to bed We would then make love When we wake up we would go to "work" We would instruct them "when we come, we should tea is ready" Everybody tells his "wife" to prepare porridge The porridge made from mud We will "work" arranging "blocks" Our "boss" will pay us "money" Each one of us will in turn treat our wives We used to play at the laundry And at my sister's unfinished house	*Gidi Gidi talked with a lot of humour as he narrated about his childhood life. His childhood activities that were dominated with hard work, feasting and love amused many of his classmates. Here he demonstrates gender roles that the young would see adults perform. They are "acting roles" that they see adults do. It is a way of growing up.* *During my childhood, I played some of these activities, mimicking what adults do.*

Mei 10, 2003 **Gidi Gidi, tueleze juu ya hizi picha ambayo ulipiga** Huyu mzee ndio nilipiga alikuwa anapenda kufanya mapenzi na wasichana watoto. Niliona huyu ni mzee amezeeka hatanii kufanya hii vitu. Yeye ni mzee ambayo ajiheshimu Hata anaonekana kama mtu mbaya Hataonekana kama mzee wa kijiji Atakuwa mtu wa inche Huyu msichana hako kwa picha Hako na viini via ukimwi Nilimpiga picha hivi karibuni Alikuwa anasoma shule Akakuwa mgonjwa sana Akajukuliwa kwa hospitali Akambiwa hako na ugonjwa wa tumbo Hatapona tena Baba alisema yeye hatakuwa hai tena Ukimwi umemweza sana Kifua kimengojeka sana Sana unaona ni hatari Alikuwa akienda Taurus Akicheza ngoma paka usiku Alifikiria atatengeneza mali Alikuwa akishururara kwa kijiji Siku moja akasema ni mnyonge Siku hizi ni mkonde sana	**May 10, 2003** **Gidi Gidi, tell us about the photos you took?** The man in the photo lures young girls He shouldn't be involved with young girls He is a senior, should respect himself He will be seen as a bad man He would never become a community elder He will be seen as an outsider There is the photo of a high school girl She is infected with HIV/AIDS I photographed her recently She used to attend school She became very sick She was taken to hospital She was told she had typoid She would never well again Her father said she is "no longer alive" HIV/AIDS had weakened her Her chest had been weakened So you see it is dangerous She used to go to Taurus She would dance and come after midnight She thought she would make money The girl used to loiter in the village One day she complained of being tired These days she is very thin.	*Gidi Gidi is one young boy who is now talking and daring. He is informed of risky behaviours and he questions some of the characteristics demonstrated by adults. I wondered how Gidi Gidi, a young boy, positioned himself to take a photo of this old man. I have come to know him as a boy who can face any situation.* *I see his idea that people infected with HIV/AIDS are "no longer alive" as a metaphor for "terminal sickness" that the sick endure. I wonder how often people would look at this pandemic symbolically. For Gidi Gidi, all behaviours are under the scrutiny of his microscope. People who indulge in risky behaviour have no place in his life and he feels they are a threat to the community. Having listened to him tell his stories of taking action, I would not be surprised to see Gidi Gidi confronting the characters and telling them to stop the behaviour.*

Mei 10, 2003 **Gidi Gidi, tueleze yale ambayo umesoma na unafurahia paka wakati huu?** Napenda kuchora, nimekuwa mchoraji Ninashikilisha mwalimu vizuri sana hiyo ni jambo la maana sana, unaweza kutoshiikiliza jambo na ikukute Hii jambo la ukimwi ni nzito sana Wote tushikize kwa makini Napendelea mwalimu wangu Anatufundisha vizuri tumeelewa ukimwi Wengine wetu tungekuwa tumepata sasa Pia wazazi nawashukuru kwa mawaidha yao Sasa napendelea kusoma juu ya ukimwi Nyumbani nawambia watu wakuje Hapa kwa shule yetu kusoma ukimwi Mimi napenda kuwasomea hadithi Hadithi juu ya ukimwi. Naambia wenzangu wasifanye mapenzi. Pia nawatangazia wale hawasomi hapa Naenda darasha mbali mbali kufundisha Nawambia juu ya ukimwi.	**May 10, 2003** **Gidi Gidi would tell us what you have accomplished in learning about HIV/AIDS?** I love drawing, I have become an artist I have learned to listen to my teacher I find that very important You may ignore only to be a victim This issue of HIV/AIDS is enormous We should not take it lightly I love my teacher's style of teaching The subject of HIV/AIDS She teaches us very well Some of us would have been infected At home, I tell people to be careful I tell people to come here to learn about HIV/AIDS I like telling them stories about HIV/AIDS I tell my friends to be careful I also visit various classes in the school I tell them about HIV/AIDS.	*Gidi Gidi, a young boy who the other day was naïve about HIV/AIDS, can now proudly demonstrate his newfound skills and knowledge about the subject. He is an artist, drawing pictures of people infected by HIV/AIDS. He is a storyteller, can tell an audience his experiences, and talk about some behaviours that lead to HIV infection. His advocacy has taken him beyond the classroom into the school and community landscape.*

Mei 15, 2003 **Gidi Gidi, niambie yale ulisuhudia kusoma jana pamoja na wazazi?** Jana nilijionea wazazi wakingia hapa Sisi pia tukikaa na wazazi pamoja tukisoma Sasa mimi niliona ukimwi muhimu sana Imetufanya tumekuja kukaa na wazazi Jana mzazi mmoja aliongea juu ya pombe. Hati unapata mama anatengeneza pombe Watu wanakuja kwake wanakunywa Halafu unapata wengine wakilewa Wanaambia watoto kuja tufanye mapenzi. Mwingine alituambia ukiwa na kidonda Ukiguza damu asiokauka utapata virusi Alitumbia ukifanya mapenzi hovyo hovyo, ukirandaranda kwa bar utapata ukimwi Nilifurahia kukuja hapa mbele, Kufanyia wazazi mchezo wa kuigiza Tukaonyeza wale wamekuliwa na virusi Tuwaonyese vile wanatembea. Naonea tuendelee hivyo kukutana	**May 15, 2003** **Gidi Gidi, would you tell about your experience of learning with your parents?** Yesterday I had a wonderful experience Of sitting and learning with our parents I now know HIV/AIDS in an important subject It has made us sit with our parents One parent talked about alcohol That you find a brewer Who invites people to drink in her place When these people are drunk They seduce the girls in this home Another told how one gets infected with HIV When you touch fresh blood When you indulge in sexual intercourse If you loiter from place to place I was happy when I went forward To present a dramatized choral-verse Of people infected by HIV/AIDS I feel we should continue meeting	*I wonder how I would have behaved sitting with parents. It was a taboo to sit with my parents to discuss subjects that touched on sex. Gidi Gidi is a young boy who no longer feels shy, he worries less, freely talks with parents, even goes further to act out what he has learned about HIV/AIDS.*

Mei 15, 2003 **Gidi Gidi ulisema kuna visa mengi umejionea usiofurahi humo, unaweza kufafanua?** Huko kwetu nyumbani kuna mzee mwingine alikuwa anapenda kuchukua msichana Wanaenda kwa ma bar wanakunywa Wanaenda wanafanya mapenzi huko. Siku moja mama ya msichana alipatiwa dawa. Hiyo dawa iliweka kwa huyo mtoto wake na mzee wakifanya mapenzi kwenda kufuruta ikakataa Wakaanza kutoa nduru, mama anakuja Mama akaambia mzee, niambie pahali pesa zako siko zotee niende nilipe hii pesa nilitoa. Halafu akaenda ndio akampatia ten thousand. Ndio huyo mama akaenda kutoa hiyo dawa. Hii mambo ya duka siku hizi msichana anakutumwa dukani Akienda huko anapata mwenye duka anakwambia kucha nikupatie mafuta ya bure Anamwambia unipatie hiyo kitu Msichana anapita nyuma sasa Wanafanya mapenzii wakimaliza Anampatia mafuta ya bure Hiyo sasa ndio vibaya kutuma mtoto dukani usiku Mzazi ni vizuri kutuma mtoto saa ya mchana	**May 15, 2003** **Gidi Gidi will you talk about some behaviors that you deplore around, would you tell us more?** I know a man who dated a student They would go to the bar They would drink a lot of beer They would end up sleeping together The mother of the girl planted a charm They were trapped in the bedroom He learned a lesson and kept away It is risky for girls to buy provisions A girl would be sent to the store She would find the owner He would ask her what she wants He would suggest that she get it free He would invite the girl inside the shop If the girl agrees, they would have sex He would give her free items It is not wise for a parent To send her girl to shop late evening It is better during day time	*I grew up in this community, I always heard about charms and medicine men. They always sounded like myths. But what was coming from this young boy was a reality; it was about a story he has heard told in the village. It is a story of what is experienced in his village, young girls are easy prey, they are easily cheated, they find themselves on the receiving end. The sweets and bread business has featured strongly as a way to lure young people to sex. This has not escaped Gidi Gidi. He experiences every day, in the village shop, in school, all these traps that are set to catch young people. Recently, there has been a mushrooming of small "village kiosks," selling all ranges of basic items.*

Mei 15, 2003 **Gidi Gidi tueleze juu ya matatu?** Mimi hapa kwa shule nimeona visa vingi. Saa ya kupmizika kuna gari inapita Inaitwa JB inakipiga horn bah bah, Msichana anakimbia paka huko kwa gari. Anamfungulia mlango ya nyuma. Dereva anaenda kwa msichana huko nyuma. Kuna kitanda wameweka hapo, Anafanya mapenzi huko. Akimaliza huyo msichana anarudi. Msichana anarudi darashani Mwalimu akimuuliza anamwambia Tulienda kuchota maji	**May 15, 2003** **Gidi Gidi, tell us about "matatu" which you see around?** Here at school I see a lot During break time There is a commuter taxi commonly known as "matatu" This one christened "JP" It always hoots bah! bah! A girl would enter the rear cabin The driver would join her There is a bed in the rear cabin They would make love The girl would return to class She would tell the teacher She had gone to fetch water	*The "matatus" are not safe transport. They are famous for luring young people with loud music and giving them "free rides." The touts "manambas" of these matatus exempt girls from paying fares. They prey on these innocent children. In major cities girls have been found glued in these matatus, going in circles from sunshine to sunset of the day. They are equally notorious in the rural areas. They have not escaped the eyes of Gidi Gidi.*
Juni 12, 2003 **Gidi Gidi unaweza kutueleza juu ya shairi lenu huko mashindano ya wilaya.** Vile tulienda tulifurahi Wakati vile tulingia kushairi Tuliwambia watu wengine juu ya ukimwi umefurahia kwa vile tulifanya vizuri. Tumeambia watu wengine wamejua Mwenye hataelewa atafaitika. Tulifaurahia tulifanya vizuri Karibuni tutaenda kushindana mkoani Watoto walituiliza mlifundishwa wapi ukimwi Nikawambia tunafundishwa shuleni	**June 12, 2003** **Gidi Gidi would you tell us about your choral verse you presented during the District music festival?** We were happy to be there We presented our choral verse We told people about HIV/AIDS They now know about HIV/AIDS Those who would listen will benefit We were happy we did well We will soon be go to the provincials Many children wanted to know Where we learned about HIV/AIDS I told them we are taught at school	*Gidi Gidi is excited that he can now reach many beyond his school. He is of the view that those who will listen will benefit. He feels he has a mission to accomplish. It doesn't stop at the district, he wants to go further to the provincial level.*

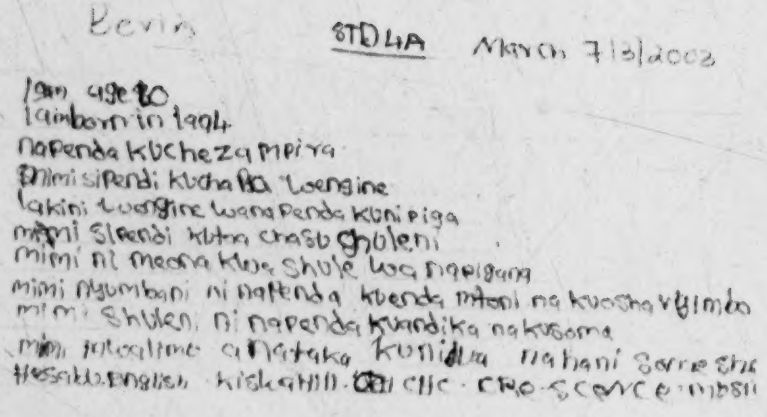
Juni 12, 2003 **Gidi Gidi, tuambie yale umefanya kusula ukimwi?** Mimi mwenyewe nimesuia mzee mwingine Alikuwa anafanyia tabia mbaya. Paka sasa amejua ukimwi ni nini Sasa namwonyeza vile wale wamekulia Ugonjwa wa ukimwi wanakua. Paka sasa anaogopa, hafanyi hiyo tabia. Na wengine nawaonyeza Vile mtuamekuliwa ukimwi Utakuwa masikini wa hii nyama. Kwa hivyo ujiahadari. Kwa hivyo mimi nimefunza wengi Ndio wengine wapate kufaidhika. Hapa kwa shule nimewambia watoto.	**June 12, 2003** **Gidi Gidi, would you tell us what you have accomplished in educating people about HIV/AIDS?** I educated an adult about HIV/AIDS He used to indulge in bad behaviors I showed him how the HIV virus is transmitted From one person to another How people infected look like How they become skinny I warned him to be careful I have educated many Hoping many will be saved Here in school I have done the same	*I wonder how adults would respond to a young boy telling them to manage their own lives, talking about a taboo subject that is exclusively for adults. Having grown up in the community, it would have been a tall order for me to reach adults as Gidi Gidi is doing. Maybe times have changed, the way Gidi Gidi is learning, he has been empowered to behave that way. He is a young boy with a mission. He is determined to educate people about the dangers of HIV/AIDS. He reaches the young and the old.*

Juni 13, 2003 **Gidi Gidi, tueleze vibawa uliyo nayo ya kueleza juu ya ukimwi** Nimepata nguvu ya kuambia wengine Waaje kufanya tabia mbaya Watakucha kuambia tena watoto kutoka chini wenye wanakucha. Na hao watoto pia wataenda Waambie watoto wengine wadogo Kwa sasa mimi naweza kuwatolea shairi, kuwaonyeza kama wale wanao ukimwi Hata wale saa ile wamekaa kwa kikundi naenda huko nawambia juu ya ukimwi. Kwa sababu wanasema mvulana akitahili, hatakikani kuongea maneno hiyo Kwa baba yake ama kwa mama yake. lakini na mimi nataka nifunje hiyo kimira Ndio nawe wasisikwe na hiyo ugonjwa Nataka maisha yawe mazuri Nikihoa bibi lazima apimwe, Mimi nipimwe kwanza. Ndio ni mwoe. Na nisewe natumia madawa ya kulewa	**June 13, 2003** **Gidi Gidi, would you tell us some of the abilities that you now have in educating people about HIV/AIDS?** I have the power to tell my colleagues Not to indulge in bad behaviors To pass message to their juniors So that they also tell their youngsters As for now I can recite a poem I will show them those with HIV/AIDS At home I do the same They say it is a taboo for a circumcised boy To talk about how HIV/AIDS is transmitted In front of their parents But I want to break that taboo So that they are not infected by HIV/AIDS I want my life to be good Before I marry I will be tested for HIV/AIDS My wife will also be tested Then I will marry her I will avoid taking illicit drugs and alcohol.	*Gidi Gidi is a young boy who has various skills to educate not only his peers about HIV/AIDS. He even looks beyond his immediate audience, he expects those he educates to pass the message to their younger siblings. He is determined to confront the social-cultural narratives of his community.* *He doesn't see the rationale of taboos that bar adults from talking with their children about sex.* *He would like everybody to take an HIV test, he has vowed that he will take a test before marriage.*

Septemba 24, 2003 **Gidi Gidi, Sasa niambie yale mumesoma paka wakati huu paka wakati wa sasa?** Utaweza kupatwa na ukimwi. Ukipatia kila mtu hiyo mwili yako Ukitaka usisikwe na ukimwi ulinde mwili yako. Saa ingine ukikakaa na rafikt kila siku mtapata mumeanza kufanya mapenzi t. Si hati munakaa paka saa moja ya usiku ndio anaenda anakupatia, anakufanyia tabia mbaya utaweza kupata alikuwa na HIV Ukikuwa kama huzururi kwa ma bar. Ukienda kama giza hiko Ukienda kwa matanga wavulana wanakesha huko wakikuita wanawesha kulasimisa Hujui kama hako na ukimwi ama hana. Kwa hivi sasa watu wengi hukijikinga hata akuite	**September 24, 2003** **Gidi Gidi, would you tell us what you have learned to date?** You can be infected by HIV/AIDS If you misuse your body You will be infected by HIV/AIDS You can avoid being infected by HIV virus By taking care of your body If you spend time with a friend One time you will be lovers You eventually make love That is not good for you You may get HIV/AIDS If you loiter in Bars You walk in darkness If you frequent in funerals places Those boys who sleepover in those places Will invite you to their group They may force you into sexual activities	*Gidi Gidi advocates for personal health care. He takes that opportunity to lash out at some social activities that encourage promiscuity. One such activity is the funerals where people hang out for many days. Other places are bars where people over socialize.* *I have always known funeral ceremonies as gatherings to pay last respects to the deceased. But Gidi Gidi brings in a new perspective into this context, indeed they could be some of the cultural events that encourage promiscuity.*

 # 3 Narrative Accounts of Bevin

Bevin is a young girl who is ever smiling and is liked by many of her peers. She is one of the youngest in this classroom. When the teacher wants something distributed in class, Bevin is there to help out. In the beginning she was shy, but as we gained momentum, she got active, telling interesting stories to our small group. Her father is a deputy head teacher of the school.



Bevin STD 4A March 7/3/2003

I am age 10
I am born in 1994
I like playing soccer
I don't like beating others
But others like beating me
I don't like littering the school
I see others fight in school
At home I like drawing water from river
I wash the dishes
At school I like writing and reading
I am taught math, English, Kiswahili, CRE (Christian Religious Education), science and music

Machi 7, 2003 **Bevin, fafanua yale ambayo umeandika juu yako**	**March 7, 2003** **Bevin, would you tell us more about yourself?**	*Bevin is a humble girl. It is surprising that even when confronted by a supposedly violent person, she easily walks away. I was brought up in this community and most mental patients are violent. Most are neglected, not attended to by immediate families. By that incident, Bevin demonstrates the kind of child she is.*
Nawatii wazazi wangu, Natii walimu wangu Ninawakataza watoto wawache Hiyo tabia yao mbaya Nimeshahidia watu wasiseme nishuleni msiseme maneno mbaya ata kama ni nyumbani Mimi siku moja nikitoka shuleni nikapata wasimu njiani Akaniambia wewe mtoto unatoka wapi nikamwambia ninatoka shuleni Akaniwajilia niende zangu	I obey my parents I respect my teacher I tell children to have respect They shouldn't misbehave Here at school and home One day I was from school On my way I met a mad man He asked where I was coming from I told him I was from school He let me go my way	

Machi 7, 2003 **Bevin, tueleze yale umepata kuona darasani ukisoma juu ya ukimwi** Hapa darashani ni kuzuri sana Hapa tunaenda mbele tukaongea Huko tulitoka hatukuweza kwenda mbele Hapa tumepangwa kukilingana kwa vikundi Kila kikundi kina china la mlima Huko tulikua tuna vinyana sana Viti vilikuwa vina jaa sana Nafasi ilikuwa ni kidogo sana Mwalimu alikuwa anasimama kule mbele Sasa nimependelea hii darasa ni kubwa, Viti vimejaa hata uwezi kwenda mbele uongee. Huko sio wote walikuwa wanasikia mwalimu Tangu tulikucha hapa sisi tuko na nafasi Hiko nao mapicha mingi Unaenda, unawaelezea wanafunzi Mwalimu anakuja kuongeza Wote wanakushukuru kwa kupigia makofi	**March 7, 2003** **Bevin, would you tell us your experiences in learning HIV/AIDS in this classroom?** This classroom is great We present our work in front of the rest Different from the classroom we were before Here we are organized into small groups Each group is named after a mountain In the other class we were congested We had no space to move around The teacher would stand at a distance Few would hear her voice Here we have a lot of space We have many pictures on the wall We can move and interact with the teacher You can present your work when asked At times the teacher would clarify some information The teacher and students would cheer you	*Since the introduction of the HIV/AIDS project, the classroom has shifted. Bevin finds herself with more space to articulate her activities, and to share in groups, which strengthens the relationships with classmates. She is happy that her work is appreciated by both the teacher and her classmates. Bevin is proud to be learning in small groups, having space to interact with her teacher.*

Machi 14, 2003 **Bevin, katika wakati wa kusoma juu ya ukimwi,mwalimu aliwauliza mwende mukaulize juu ya ukimwi. Hebu tuambie vile ulifanya yako?** Niliuliza mama yangu ukimwi ni nini? Akaniuliza nani alikutuma Halafu hakaniuliza na alikutuma ? Nikamwambia ni mwalimu. Akaniambia ukimwi ni mbaya sana itawezakukuuwa hata ukiwa mtoto mdogo. Itakuuwa ukifanya mapenzi, . Itakuuwa hata ukienda kwa hospitali. Utaweza kuwa mgonjwa, uwe mkonde, uko na upele, kukata kwa mdomo, kila mgonjwa huenda hospital kama utibiwe, utibiwe huambie hawa una ukimwi, upewe madawa uende ukunywe, ukufe.	**March 14, 2003** **Bevin, sometime back the teacher asked you to go to your home or community and find out more about HIV/AIDS. Would you tell us how you went about it?** I asked my mother, what is HIV/AIDS? She asked me, who sent you? I told her it was my teacher! She then told me HIV/AIDS is dangerous If you indulge in reckless sex You will be infected by HIV virus You will be sick, thin, and have rashes You will be given medicine at the hospital It will not cure you from various ailments You will eventually die	*Although HIV/AIDS is rarely discussed between adults and children, Bevin goes ahead and asks her mother about it. Hearing that Bevin had been sent by the teacher, the mother tells all. As a young boy I would have struggled to bring up the subject. But with HIV/AIDS so prevalent, who would not talk about it to his or her child, especially when sent by the teacher?*

Machi 18, 2003 **Bevin, tueleze vile unafundisha wengine kujikinga na ukimwi?** Nawafundisha watu wasifanye mapenzi Naambia watoto wetu wasifanye mapenzi Nilienda darasa la nane nikawafundisha, wakatuuliza maswali, tukawajibu. Na sisi tukawuliza wakatujibu. Nafundisha wenzetu wasifanye. Wenye wanafanya mapenzi Nawambia ni vibaya Wote wenye wanafanya mapenzi Wataweza kupata ukimwi	**March 18, 2003** **Bevin, tell us how you have gone about teaching others about HIV/AIDS?** I educate people about HIV/AIDS I tell people to be wary of unsafe sex I tell young people to be careful I went to educate Standard 8 They asked us questions on HIV/AIDS We answered them well We also asked some questions All those who indulge in sex are at risky Of being infected with HIV/AIDS	*Bevin, as young as she is, is knowledgeable about HIV/AIDS. She, with the rest, have made several inroads both in and out of school. Bevin prides herself on being able to teach older children. This idea of wanting to teach older children was very strong in Bevin's classroom. I was there when they were teaching Standard 8. They were asking Standard 4 what is the meaning of HIV/AIDS? They wanted to know how HIV/AIDS is spread. These young children were to educate them using different information written or drawn on large posters. Having been brought up in this community, I would have feared educating older children. In the past it was rare for a young child to educate older children or adults.*

Mei 7, 2003 **Bevin, umekuwa likizo ya wiki tatu, una la kutuambia ambayo ulijionea nyumbani?** Huko kijanaa anaishi karibu na kwetu Kulikuwa na msichana mwingine Hao walifanya mapenzi ndani ya miti Mama alikuja akiniuliza kijana hako wapi Nikamwambia, mimi sijui pahari wako Kiza kijana huyo akapita kwetu Nikamwambia mama yake anamtafuta Huyo kijana akachapwa na mama yake	**May 7, 2003** **Bevin, would you tell us your experiences during the vacation?** There is a boy who lives near home And a girl who also lives nearby They make love in our forest One time the boy's mother Came to our place looking for him I told her I had not seen him Thereafter the boy passed our home I told him his mother wanted him His mother disciplined him	*Bevin has seen a lot, seeing young people indulge in risky activities. Elsewhere children have talked of seeing adults take their friends into the bush or maize plantations to make love. Bevin is experiencing the same, but now she is to see that habit in a different,light. She has been educated about HIV/AIDS and sees such behaviour as risky.*
Juni 13, 2003 **Bevin, Umesema unaweza kufundusha juu ya ukimwi, hebu fafanua?** Niteaza kuwafundisha watu juu ya ukimwi nitawakataza kufanya Nitaenda huko mbele niwambie Nitawambia shairi Naweza kuchora picha ya wale wako na ukimwi Niwaonyeshe vile ukimwi huwambukiswa Nataka maisha yangu yawe mazuri zangu wasifanye hiyo mapenzi, wakifanya watapata Nitakuwa makini na ushiano wa vijana Sitaki kuambukizwa na ukimwi	**June 13, 2003** **Bevin, tell us how you have gone about teaching others about HIV/AIDS?** I can educate people about HIV/AIDS I can make stop illicit sex I can stand before people I can recite a poem I can draw picture of infected people Tell them how HIV/AIDS is transmitted I would like to have good life I will be careful in relating with boys I don't want to be infected by HIV/AIDS	*As a result of learning about HIV/AIDS, Bevin can educate many using different skills. She can educate people through dramatized play, choral verse, and drawings.* *I wonder what people would say seeing this young girl doing all these activities. Maybe it would make many reflect seriously about their behaviours.*

Septemba 24, 2003 **Bevin, tueleze yale ulijionea wakati wa likizo?** Siku moja tilukuwa tunaenda mtoni tukapata kijana anakaa mtoni ni wajokozi sana anapenda kushika wasichana anamwambia alishika msichana moja Huyo msichana akamwambia mimi sitaki hayo Huyo msichana akajota maji kurudi akamufwata akifika karibu na miti ngine hapo Kijan akamwambia twende tufanye mapenzi Huyo msichana akakata akapiga makelele watu wakakuja wakamsaidia.	**September 24, 2003** **Bevin, tell me what you experienced during the school holidays?** One day we were going to the river There is this naughty boy at the river He likes touching girls He touched one of my friends My friends told him to stop that behavior As we carried water back home This boy followed my friend When they reached near the bush He asked if they would go To make love in the bush She cried out loud people came and rescued her	*Bevin, as a young girl, has to fetch water from the river. This is one of the roles for a girl. At the river they meet many others. It is also here that naughty boys will hang around looking for girls. As it gets darker it becomes risky. Cases of girls being raped are common in these places. Bevin, having been empowered and knowing the dangers of HIV/AIDS, tells her friend to stand firm and say no! to any advances. It is better to ask for help than face the risks. Bevin here thinks her friends did the right thing by crying for help. She thought that was a good behaviour.*

 # 4 Narrative Accounts of Nyamote

Nyamote is one young boy I found who is very concerned with what is happening in his community. He is concerned with bad behaviours he sees others do and doesn't want to be part of it. He hates consumption of local brew which appears to have a negative impact in his community. He doesn't mind using all forces within his reach to send the message. His aspirations to be a good boy have energized his resolve to fight these social evils within the community.

7/3/2003

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Mimi ninataka kuwa mtoto mzuri kwa
sababu sipenti kupiga wengine
Ninapenda kusaidia wengine kamahawana kalamu
mimi ninati mwalimu wazazi wangu
yapa shure watoto walikuwa wananidanganya
twende kuhiba vitabu za wenyewe mimi niliwake

mimi ninapent kuwazaidia ng'omb au
mbuzi kuwapa nyasi
ninapenda kuwazaidi wazazi wangu nyumbani
kwenda mtoni kujukua maji mtoni

March 7, 2003
I want to be a good child
Because I don't like bullying others
I like assisting other children
Helping them with pens
I obey my teacher and parents
I would refuse when children
Ask me to steal others' books

At home I look after our
Cattle and goats
I feed them with grass
I will help my parents
Fetch water from the river

Machi 7, 2003 **Nyamote, fafanua yale ambayo umeandika juu yako?** Mimi ni mtoto mzuri Mimi sipendi wizi Watoto wengine wanapenda kuiba makalamu Wengine wanaiba pesa Sipendi kusumbua watu Naheshimu mwalimuwale Ninapenda kusaidia wengine Mimi ninapenda kuwazaidia ngombe au mbuzi kuwapa nyasi Kwenda mtoni kujukwa maji nataka kila mtu aseme mimi ni mtoto mzuri.	**March 7, 2003** **Nyamote, would you tell us more about what you wrote?** **I am a good boy** **I don't like stealing** **Some children steal pens and books** **Other children steal money** **I don't like to disturb others** **I respect my teacher and parents** **I like helping others** **I like looking after our livestock** **I feed them with napier grass** **I also fetch water from the river** **I would like all to say I am a good boy**	*Nyamote has come to dislike some bad behaviour of his classmates. He understands that the act of stealing is not appreciated in the society. He instead would like to portray a good image that is acceptable in his community. For Nyamote, a good image means he doesn't steal, he respects teachers and parents, helps in family work, fetches water, feeds livestock, and helps others.*

Machi 7, 2003 **Nyamote, tuambie yale unapendelea kufanya darashani?** Kule darasha lingine Watoto walikuwa wanapiga kelele kwa sababu watoto si wengi tunasoma vizuri Kuna nafasi kubwa, iko clean. Harafu tena unaweza kurudi ukae bila kufinywa Hapa tunanyamaza. Kule darasha kwingine Kuna uchafu mwingi Ukicha asubuhi Ukirudi jioni ni mchafu Hapa tuna chora na kuandika Tunasoma juu ya ukmwi Tunambiwa tushidanganye Tunafundisha wengine	**March 7, 2003** **Nyamote, would you tell what you like about this classroom?** In the other classroom Children would make a lot of noise Now in this classroom, we are few We learn very well There is a lot of space We are not squeezed Here we are quiet In the other classroom There is a lot of dust You come in the morning When you leave in the evening You are dirty Here we are told to draw and write We are taught about HIV/AIDS We are told not to cheat We also teach others	*Nyamote is one child who has come to know that learning would not make sense if children lacked space to share. He likes being smart; being in a clean classroom means a lot in his learning. It is a sign of discipline. Here children are inspired to practice their skills of drawing and writing. They are motivated to keep their classroom clean.*

Machi 14, 2003 **Nyamote, katika wakati wa kusoma juu ya ukimwi,mwalimu aliwauliza mwende mukaulize juu ya ukimwi. Hebu tuambie vile ulifanya yako?** Nilienda kuliza mama yangu Ilikuwa jioni wakati wa chakula Nikamuuliza ukmwi ni nini? mama yangu akaanza kucheka halafu akanishitua nani alikuambia hivyo Nikaogopa hati atanipiga Nikamuliza tena halafu akaniambia Tukaendelea kukula, halafu nikamuliza ukimwi ni nini? Akaniambia lakini nani aliwambia hizo vitu? Nikamwambia ni mwalimu alitwambia tuche kuuliza Alikuwa anafikiri nimejua mengi Nitaanza kukuwa mtoto mukorobi, Kama si mwalimu ningekuchafa Akaniambia ukimwi ni mbaya inakukula utakufa Akaniambia ukiona mtu amekonda Hana nywele huyo hako na ukimwi Huwa mwenye ametoka ngozi mwili mzima Nikarudi shule nikawambia wanafunzi	**March 14, 2003** **Nyamote, sometime back the teacher asked you to go to your home or community and find out more about HIV/AIDS. Would you tell us how you went about it?** I went to ask my mother It was in the evening We were having supper What is HIV/AIDS? She started laughing Then she surpised me Who told you that? I got afraid she will beat me I then asked her again What is HIV/AIDS? Again she asked me Who was telling me all that? She thought I was becoming naughty I told her it is the teacher! She told me "if it were not from the teacher, I would beat you" She then told me HIV/AIDS Is dangerous If infected you will die There is no medicine She told me if you see A thin person without hair Who has wounds all over the body I came and told what I had learned	*For Nyamote, it required courage to talk with his mother about this taboo subject. His asking twice made his mother realize the urgency of the matter, and also because the question had been sanctioned by the teacher, she starts talking about it. Coming from that community, I understand why the mother felt uncomfortable to share with her son about a taboo subject.*

Machi 18, 2003 **Tueleze vile unafundisha wengine kujikinga na ukimwi?** Vile tulianza kufundiswa juu ya HIV. Hata wakinyua pombe nawambia hiyo ni mbaya wasichana wanakunyua na wazee pombe. Wasichana wanasoma wadogo wanaenda kukunywa pombe na wazee halafu nawambia hiyo ni mbaya Wanaweza kuwa na shida Wanaweza kunajiziwa na warevi Nilikataza vijana wengine wadogo nyumbani wanafuta sigara and bangi Nafundisha hata wazee wale Kuwacha mapenzi nawatoto wadogo	**March 18, 2003** **Nyamote, would you tell us how you teach about HIV/AIDS?** **When we started learning about HIV/AIDS** **I told those who drink illicit brew to stop** **I told school girls to stop** **The habit of drinking the local brew** **They stop drinking with adult men** **It is not good behavior** **It will land them in problems** **They could be raped by drunkards** **I warned boys who smoke** **Bhang and cigarettes** **I also teach adults** **To stop having sex with young people**	*Nyamote is a young boy who is bitter the rate at which alcohol is consumed in the community. He is concerned that the way people consume local brew, they would likely land into problems such as infection by HIV/AIDS. He confronts both the young and the old.*

Mei 7, 2003 **Nyamote, umekuwa likizo ya wiki tatu, una la kutuambia ambayo ulijionea nyumbani?** Nikaenda nyumbani napenda kukaa kwa barabara sana, halafu nikaona kijana mwingine na wasichana wengine wanaingia ndani kwa kichaka za kina halafu nikaanza ...wezi, wezi, wezi Wakakimbia wakajifungia kwa nyumba ambayo hakuna watu wanaishi Nikatupa mawe wakatoka Nikawambia hiyo tabia ni mbaya Nyumbani kuna kaka yangu anaolewa tena anatoroka. mama yangu akamwambia awache hiyo tabia Juzi aliolewa na fundi ya gari Hako na mimba Hako na mtoto mwingine Hako na vidonda mwilini Siku hizi ameanza kukonda Anashindwa kutembea Mama alikua amamunya juu ya tabia Anaweza kupata ukimwi	**May 7, 2003** **Nyamote, tell us what you experienced during school vacation?** When I went home I like sitting by the road side I saw a boy and a girl go into Stevan's farm I then started yelling, thieves! Thieves! They ran away, entered an empty house There I followed them, I stoned the place from a distance They came out and ran away I told them that is not good behavior At home I have a cousin She never lives in one home She is always being married My mother told her If you don't stop the habit You will die She then got married to a mechanic She is now pregnant with another child She has another child Who has wounds all over her body These days the cousin is getting thin She is unable to walk But my mother had warned her She is infected by HIV/AIDS	*Nyamote is a young boy who confronts directly those who he perceives are doing wrong things. I wonder what these young people he was chasing felt like, if they would have taken it seriously. But when he tells about his cousin, one can understand why he is taking action.*

Mei 15, 2003 **Nyamote, tueleze juu ya masomo na wazazi?** Jana tuliona vizuri kwa sababu tulikuwa tumekuja mbele, tunawambia wazazi wanafurahia, Halafu sasa wengine wakienda kuuliza swali Waliona hawa watoto wadogo wanajua juu ya ukimwi Ndio sisi tunaongea tu. Wanaogopa kusema Hata hao wanafanyanga hizo vitu wanaogopa kusema hivyo, Hata wengine hata hawajui kuandika Halafu tena nawandikia wanasema huyu mtoto Ni jana tu walijua wengine Kwa kufanya mapenzi, au kukisiana, au kushare kitu yenye imekukata Sasa unaenda unakunywa pombe Ni karibu ufanye mapenzi	**May 15, 2003** **Nyamote, tell us about your experiences of sharing with parents the subject of HIV/AIDS?** Yesterday we had a good time with parents We came forward and told them Those who do these practices will fear They saw even young children Are aware of HIV/AIDS We don't care what we say They feared talking Even them, they do these things Others didn't know how to write They feared to mention words They were silent They just watched us Others learned yesterday That if you drank local brew They could engage in illicit sex	*Nyamote is happy that he had the opportunity to educate parents about HIV/AIDS. He is excited that parents came out of the classroom having learned and shared about HIV/AIDS. Nyamote, like other kids, is picking on this fear and silence surrounding HIV/AIDS. He is also excited that this kind of fear and silence is really going to be a thing of the past. He is particulary happy that many adults, including the parents are talking against consumption of local brew.*

Juni 12, 2003 **Nyamote, tusungumuze juu ya shairi lenu mlio tokeza huko kwenye nyimbo za kushindana?** Tulifurahia kwa sababu tulienda kuwambia juu ya ukimwi. Hata tulikuwa tunajisikia, kwa sababu hakuna shule ilikuwa inaambia shule zingine juu ya ukimwi Tulikuwa tumefurahia kwa sababu hata hatukua tunaogopa, tunaongea hata hatujali. Tulifurahia kwa kushinda Tutaenda kushindana kwa mkoa	**June 12, 2003** **Nyamote, tell us your experiences of presenting the choral verse at the music festival?** We were very happy To go and tell them about HIV/AIDS We felt great We were the only school Presenting a choral verse on HIV/AIDS We were not afraid to say words We were just saying, we didn't care We were happy we won We will go to the provincial level	*Nyamote's team is the only team that is talking about HIV/AIDS. I wonder what others including teachers would have thought after listening to this choral verse. It is a betrayal that in a community that has HIV/AIDS victims, only one school is brave enough to talk about it out loud.*

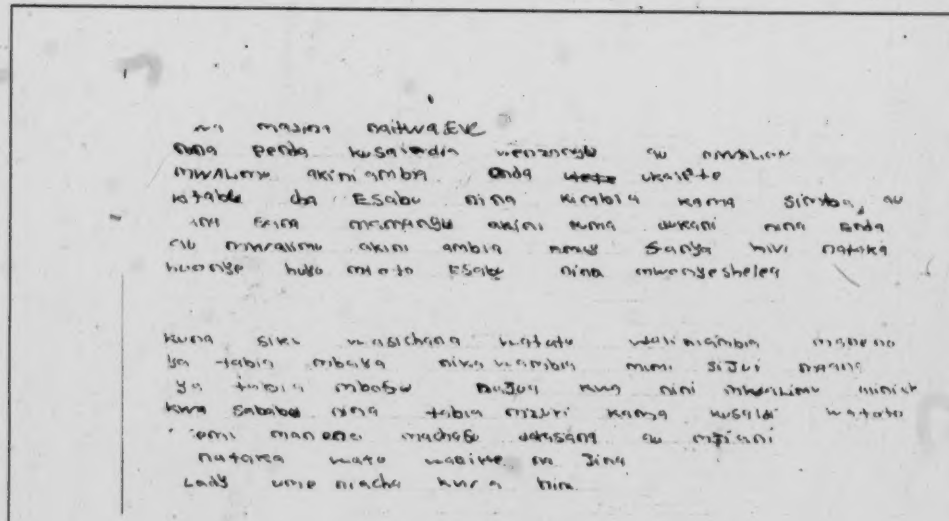
Juni 13, 2003 **Nyamote, tuleze yale ambayo unafanya hili watu wasiche kuambukizwa na ukimwi?** Nimekuwa hapa ndani nikisoma juu ya ukimwi Nimekuwa nikifundisha wengine, Hata kuchora watu wamekuliwa na ukimwi. Hata mashairi nawambia Sasa ndio wanajua. Nimefurahia kwa sababu nimewafundisha Hata wale wanapenda kwenda kwa mvinyo. Hata wenye wanaenda Taurus Nimewambia, sijui kama watawacha. Bado naendelea kuambia wajifunze tabia nzuri. Kuna binamu wanapenda kufanya mapenzi Namwambia wote wawache kutembea ovyo ovyo Wasirudie sindano, ukimwi inaua. Wakienda hospitali wasitungwe na shindano moja Wahakikize imefunguliwa kutoka kwa karatazi	**June 13, 2003** **Nyamote, tell us what you are doing to stop people from being infected by HIV/AIDS?** I have learned about HIV/AIDS I have educated others about HIV/AIDS Drawing people infected by HIV/AIDS I recite them poems Now they are aware of HIV/AIDS I am happy that I have educated Those who to drink in bars Even those who like to go to Taurus I have told them, I don't know whether they will stop I still tell them to uphold good morals I have a cousin who likes seducing girls I tell them to stop loitering They should avoid sharing needles Ensure they are injected with sterilized needles	*For Nyamote, awareness of HIV/AIDS is a big challenge. He not only communicates verbally but recites poems and shows drawings. His HIV/AIDS awareness campaign takes him to unfamiliar audiences. These include bar patrons, Taurus nightclub goers, friends, and relatives.*

Julai 13, 2003 **Nyamote, tueleze yale umeamua juu ya maisha yako?** Nimeamua siwezi kukunywa pombe Nikikunywa pombe hata sitakuwa na ubongo Sitakuwa na fahamu yoyote Mtu yoyote mkubwa hako na ukimwi atanishika Anifanyie mapenzi hata nipate ukimwi. Nikonde na mwisowe, nikufe. Sipendi tabia sa wasichana Kuna msichana aliniita twende kwao. Hati mama alitengeneza chai asubuhi na mkate! Nikamwambia! Hata sisi tulikunywa! Nikamwambia! Hata yetu ilikuwa imepakwa. Akasema basi kuja twende kwenda kwetu! Nikamwambia, Hapana! Akaniambia basi tusikutane! Akaniambia sasa wewe ni kitu bure! Nikamwambia sawa, mimi nimeenda mahali nilikuwa naenda. Nimeamua nitakinga mwili wangu Nisiende kutembea, kufanya mapenzi ovyo ovyo Mtu anaweza kuniambukiza ukimwi	**July 13, 2003,** **Nyamote, tell us what you have decided about your life.** I have decided never to drink alcohol I fear when drunk I wouldn't know Adults with HIV/AIDS could rape me I would slim down and eventually die I don't like the way some girls behave There is this girl who invited me to their home She promised to give me tea and buttered bread I told him! I don't want, I had also the same She insisted I visit their home I adamantly refused to go She then told, never to meet her again! She told me, you are nothing! I told her, it is okay! I went on my way. I have decided to protect my body I should not loiter to make reckless sex Somebody could infect me	*For Nyamote, people who drink alcohol excessively are most likely to be sexually abused and infected by HIV/AIDS. He is able to link the influence of alcohol and rape to the spread of HIV/AIDS. His classmates have said sexual harassment is a common problem in their community. His refusal to accompany a girl to her home and his male friends to hunt for girls demonstrates seriousness in what he has come to believe how to live a good life.*

Septemba 24, 2003 **Nyamote, tueleze yale uliona wakati wa likizo ?** Wakati wa likizo niliona mengi Vijana wengine walikuwa wananiambia Kuja twende kutembea Kuna wasichana wanatuongejea Nikawambia, hapana! Nikawambia, tunaweza kupata ukimwi! Nikawambia ile ugonjwa inaitwa enyamorero. Wakasema, hapana! Hiyo ni ukora wanadanganya. Si unakura chakula tuu! Nikakataa, nikarudi nyumbani. Wakasema, basi enda usitufuatwe siku ngine. Nikakataa tangu hiyo siku. Siku moja niliona mzee mwingine. Alikuwa anamvuluta msichana mwingine. Huyo msichana alikuwa mdogo rika ya Sharon. Huyo mzee alkuwa amelewa kidogo. Anamwambia kuja nitakununulia sweet. Anaendelea kusema...waja, waja! Akamudanganya wakaenda ndani ya mahindi Halafu wakatokea, wakaenda wakanunua sweet. Vile alimununulia huyo msichana, Akamwambia atarudi tena Msichana, akamwambia ndio! Hiyo niliona vibaya Anaweza kuambukisha mtoto ukimwi.	**September 24, 2003** **Nyamote, tell me what you experienced during the school holidays that you would want to share?** During the holiday, I experienced a lot Some boys asked me to join them They told me they had girls waiting I told them I would not join them I told them we could be infected with HIV/AIDS They said, No! Those are lies! That you "only eat the food"! I refused, I went home. They told me, "you can go, never join us again!" Since that day, I refused to join them Another time I saw an adult He was pulling another young girl The man was drunk He was telling the girl Come I buy you sweets The girl kept saying, stop! stop! He cheated her, They went to the maize plantation They later emerged, he bought sweets After the man buying her, She promised to come the following day I felt very bad, she could be infected.	*For most kids in this community, school vacations are times of great adventures. But for Nyamote, it is a time to monitor what he sees as immoral behaviours of both the young and the old. He refuses to join other boys on a girl-hunting adventure, and he reaffirms his decision to stay away from risky behaviours. The episode of a man dragging a young girl to a maize plantation solidifies his stand on alcohol consumption and sexual abuse in his community.*

#5 Narrative Accounts of Eve

Eve is a young girl who is very serious about her work. All the time I lived with the students in and out of the classroom, Eve appeared to me as one girl who would stand up and tell her experiences. She would try to put her message across to the rest of the class. She was one of the children who openly talked. She would at times miss classes and my lunch conversations due to sickness.



My name is Eve
I like helping my friends and the teacher Whenever a teacher sends to collect books, I ran fast like a lion. I also ran when my mother sends me to the store. Sometimes my teacher asks me to help other kids with math.

One time some three girls wanted me to indulge in bad behaviour, talking dirty language, I refused, I told them I don't know what they were saying. I am a well behaved child and the teacher knows. I would help in the classroom, I would not use dirty language in the class or in writing. I would like children to call me by my name, Eve.

Machi 7, 2003 **Eve, fafanua yale ambayo umeandika juu yako?** Napenda kukuwa na tabia mzuri, Kwa wazazi wangu na kufanya vizuri shuleni, Walimu wakiniambia nifanye kitu, Nikitumwa na mwalimu nakimbia namletea Napenda kushaidia watoto hesabu Sipendangi kukaa inche saana Napenda kubeba vitabu za mwalimu Napenda kukaa darashani nasikirisha maneno Napenda kukakaa kwa dirisha	**March 7, 2003** **Eve, would you like to tell us more about yourself?** I like being good mannered To my parents and in school when ask me to help I like helping children in class We both help one another to learn math I ran very fast to fulfill it I help carry books for the teacher In the classroom I listen to the teacher I like sitting by the window	*Eve is a girl who believes she has to be well mannered in the community. She finds pleasure when helping out her classmates, the teacher and parents. She helps fellow students in math. She is serious in what she does. Eve has developed listening skills; she believes that she learns best when listening.*
Machi 7, 2003 **Eve, tuambie yale unapendelea kufanya darashani?** Hii darasa vile tulikuja Hatukua tunajua maana ya ukimwi Ndioo sasa tukaanza kufundishwa Tulikwa tunasoma kidogo juu ya ukimwi Hapa tunafundishana kama tunasoma Ukimwi ni hatari kwa maisha Hapa ninasoma, tunachora vizuri Halafu nina simama huko mbele nikisomeza Na kuonyeza picha yenye nimechora Napenda kwenda huko mbele na kusomea watu. Nafurahia watoto kunipigia makofi	**March 7, 2003** **Eve, would you tell what you like about this classroom?** We came from another classroom Where we learned little about HIV/AIDS The teacher would gives notes to copy When we came to this classroom Here we learn differently about HIV/AIDS We teach one another about HIV/AIDS Here I learn and draw people infected I would take the podium I would show pictures I have drawn I enjoy educating people about HIV I like the way the teacher encourages She would ask the rest of class to applaud me.	*Eve finds her class has shifted from teacher-centred to student-centred. For Eve, this new way of learning helps her to discover her abilities. Unlike before, Eve now draws pictures, takes the podium and educates people about HIV/AIDS. She is happy that the teachers encourage students to cheer her presentation.*

Machi 14, 2003 **Eve, katika wakati wa kusoma juu ya ukimwi, mwalimu aliwauliza mwende mukaulize juu ya ukimwi. Hebu tuambie vile ulifanya yako?** Mimi nilienda kuuliza mamangu Akacheka akasema "mimi hata sijui maana ya ukimwi" Akaniambia niulize dada yangu Nilipouliza dada yangu, Akaanza kucheka, cheka Akaniambia vile niko mdogo najua maana ya ukimwi ni nini? Nikamwambia nilitumwa na mwalimu Ndio twende tufundishe wengine. Halafu akaniambia ukimwi ni mbaya, Inauwa hata unatabika hata kidogo. Akaniambia ukijua maana ya ukimwi Wale wako na ukimwi wanakonda na kukoaa Daktari wanawadanganya wako na malaria Nikakucha hapa nikasomea watoto, nikafurahi	**March 14, 2003** **Eve, sometime back the teacher asked you to go to your home or community and find out more about HIV/AIDS. Would you tell us how you went about it?** I went home and asked my mother What is HIV/AIDS? She laughed and told me I have never been taught about HIV/AIDS" She sent me to talk to my older sister When I asked my sister She laughed and laughed! She asked me "as young as you are, why do you want to know about HIV/AIDS? I told her, I was sent by my teacher! I want to teach my classmates!" She told me HIV/AIDS is dangerous You should be careful in what you do Those infected are thin and coughing Doctors cheat them they have malaria I came here and taught children I was happy that I could teach	*I imagine Eve getting a big surprise from her mother's laughter and lack of knowledge about HIV/AIDS. I see her getting frustrated and wondering what to do next. Her mother suggests she talk to her sister. She again gets the same reception. Like her mother, the sister bursts into laughter and, momentarily, Eve is again frustrated before her sister wonders why she wants to know at her young age. It is after Eve's explanation that she has been sent by her teacher that her sister takes her seriously and gives information of what she knows about HIV/AIDS. Eve comes out of this conversation a happy girl. Now Eve has information to share with other students in the classroom.*

Machi 18, 2003 **Eve, tueleze vile unafundisha wengine kujikinga na ukimwi?** Nilienda darasha la nane nikawafundisha Nakasomea hati ukimwi ni hatari Nikawambia hati inaweza kukuuwa Watoto wakatupigia makofi, Watoto wakafurahia tumewasomeza Niliona nisimame mbele niongee Watoto hawakubariwi kuongea juu ya ukimwi Hata hawa wanaweza kusikwa saa yo yote Tunasoma tukijua hata tushishikwe Vijana waache kusurura kutafuta malaya Wasichina wajikinge na wazee wa tabia mbaya Kuna wazee wanafuta wasichana kwa kichakani	**March 18, 2003** **Eve, tell us how you have been teaching others about HIV/AIDS?** I educated Standard 8 I told them HIV/AIDS is dangerous Children applauded us They were pleased with our teaching I thought I should come forward Rarely do children talk about AIDS They are more at risk of being infected If we learn ways to avoid being infected We would be able to grow to adulthood Boys should cease looking for prostitutes Girls should keep a distance from adult men There are old men who lure girls to the bush	*Eve feels happy that she can stand in front of many kids and educate them about HIV/AIDS. Eve is experiencing transformation in her life. In the past, she never imagined playing an educator's role.* *She is happy that fellow children are appreciating her work. Having been brought up in that community, I agree with Eve that rarely do children come forward to talk about issues touching sex, which is a taboo.*

Mei 7, 2003 **Eve, umekuwa likizoni. Je una la kutuambia ambayo ulijionea nyumbani?** Wasichana wa kwetu huenda kujota maji mtoni Wanaenda wanaogelea kwa mto Huwa na vijana wanawangojea huko mtoni. Baadaye huingia nyumba moja Huko wanafanya mapenzi na vijana Ndipo wanarudi kwao usiku Husema kulikuwa na watu wengi Mimi naona wasichana wengine Wakienda Taurus kwenye hiko na muziki	**May 7, 2003** **Eve, you have been away for holidays. Would you like to share what you experienced while on vacation?** In my place girls are sent To fetch water from the river While there, they would swim There would be boys hanging around Some would agree to accompany the boys To their homes where they would have sex They would return home late They would cheat their parents That the queue was long I could see others go to dance At Taurus, a disco place in Kisii town	*In Eve's community girls usually fetch water from the river. This is water used for cooking and dishwashing in the home. Since Eve started learning about HIV/AIDS, she now looks at this role differently. She now sees some risks associated with this practice. It exposes girls to risky behaviours. Her knowledge of HIV/AIDS makes her more aware of risky behaviours practiced by her friends. She abhors girls who indulge in reckless sex and cheat parents.*

Mei 10, 2003 **Eve, tuuleze juu ya picha ulichukua nyumbani?** Nilipiga msichana mmoja na kijana Walikua wanakwenda ndani ya miwa. Niliwapiga kwa sababu walikua wana nia mbaya Kama wanashikana wakielekea Huko kwa miwa ya mtu Nilipiga kwa kwa sababu walikuwa Wanaonyesha tabia mbaya Walikuwa wanashikana kila mahali Wanashikana kwa matiti Wanafinyana mikono, jicho au mtomo. Sikupendelea hiyo tabia	**May 10, 2003** **Eve, tell us about the photos you took at home?** I took a photo of a girl and a boy They were going to sugarcane fields I snapped them because they had bad motives They were walking holding one another Towards somebody's sugarcane fields They were displaying bad behaviors They were touching each other's body They were touching breasts Fondling their hands, eyes and kissing It was annoying to see them behave that way.	*For Eve, educating people about HIV/AIDS takes her to places where some of these risky behaviours are practiced. Using photographs, Eve is able to show some of the risky behaviours associated with young people. By engaging in sexual adventures in sugar bushes, young people risk being infected by HIV/AIDS.*

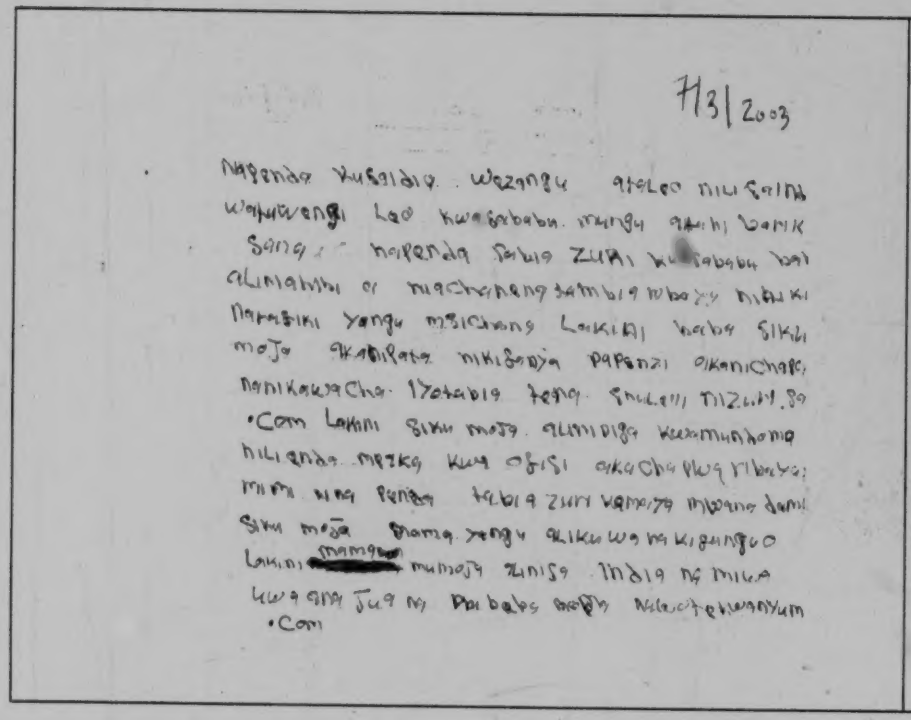
Mei 15, 2003 **Eve, tangu kusoma juu ya ukimwi tuambie ile unaona mbaya?** Zamani nilikuwa naona watu Wakifanya tabia mbaya kwa mahindi. Siku hizi nawambia waacheni hiyo tabia Kuna wazee wanapenda wasichana wadogo Wanaona hawa ndio wanaweza kudanganya Hana mabibi ameshindwa kuuoa Halafu ndio wanafanyia mapenzi Kuna wa mama pia wakubwa Wafanyia watoto mdogo mapenzi Nimeamua maisha yangu ikwee vizuri. Nisifanye mapenzi Nikataze wengine wasifanye mapenzi Wakifanya watapata ukimwi. Nataka nifundishe watu nyumbani. Niwambie juu ya ukimwi.	**May 15, 2003** **Eve, would you tell how your learning about HIV/AIDS has influenced what you see?** In the past I saw people Doing immoral activities in the maize plantation These days I tell them to stop that behavior There are adult men who like young girls They see these are people they would cheat To exploit sexually There also adult women Who make love with young boys I have decided to lead a good life I would abstain from sex adventures I tell my friends to avoid sex Sex leads to HIV/AIDS infection I want to educate people in our community I would tell them about HIV/AIDS	*Eve tells about some of the behaviours she experiences in her community. Some of the risky activities children involve themselves in as they grow up have taken on a new dimension in Eve's life. She questions what girls and boys do in maize plantations. She wonders why adults sexually exploit young children.* *She has decided to stay away from those risky behaviours. Eve is able to link sexual abstinence to a good life. Eve is determined to reach all people in her community, to tell them about the dangers of HIV/AIDS infection.*

Juni 12, 2003 **Eve, tueleze juu ya shairi lenu huko wilayani** Vile tulienda kwa muziki wilayani Nifurahia kwa maana tulifanya Shairi letu vizuri. Tukaenda , tukafanya vizuri tena, Wengine wakafanya vibaya. Wakaambiwa hawataenda. Tukambiwa tumefanya vizuri Tutaenda mbele kwa mkoa Nimefurahia kwa sababu tumefunza watu Walimu, wanafunzi na wazazi juu ya ukimwi, wasifanye mapenzi.	**June 12, 2003** **Eve, tell us your experience of presenting the choral verse during the district music festival.** We were very happy to qualify For the district music festival At the district event, we did well Others didn't perform well They were told they wouldn't go ahead We were congratulated We would go to the provincial festival I am happy because we have educated many The teachers, students, and parents About HIV/AIDS We told them to be careful To avoid illicit sex	*In participating at the district music festival, Eve realizes that not only is she happy to win the competition, but she is also happy that they are also reaching a large population of people who may be ignorant of the HIV/AIDS pandemic.*

Septemba 24, 2003 **Eve, tueleze yale ulijionea wakati wa likizo** Huko karibu kwetu kuna msichana Huyu msichana anapenda vijana sana Kila siku anatoka nyumbani Kutafuta vijana kwa barabara Unamwona na vijana wako na ukimwi Analala na kijana hapa leo Kesho analala na mwingine Sasa hako na ukimwi Ukimwi haina kinga au tiba Hiyo ndio sababu nawambia Ukimwi ni hatari sana Kuna msichana mwingine Alikua anatembea na vijana Akakua na mimba kubwa Mwishowe alikufa	**September 24, 2003** **Eve, tell me what you experienced during the school holidays.** There is a girl who lives near our home This girl likes young boys Every day she is away from home Chasing young boys on the road Today she would sleep with a boy Tomorrow she would sleep with another boy Now she is infected with HIV/AIDS HIV/AIDS has no medicine It is dangerous There is another girl She used to walk with boys She became pregnant She eventually died.	*For Eve, the HIV/AIDS awareness campaign involves observing behaviour of her friends. She is now able to track the risky behaviours of her friends and the consequences of those behaviours. She is able to link those behaviours with HIV/AIDS infections and unwanted pregnancies among her friends. It is painful when such indulgement would lead to death.*

#6 Narrative Accounts of Sam

Sam is a jovial young boy who is knowledgeable about what happens in school and community landscapes. He lives within the vicinity of the school, which gives him the advantage of having a close view of what goes on in the school compound. When he talks of his past, I thought he was a grown-up. Sometimes I wondered how he came to know so much of what adults do. He refers most of his wonders to God, who seems to have a special place in his life. He is a son of a church minister.



March 7, 2003

I like helping my friends
Today I helped many people
God will bless me
I like being a good child
My father told me to be good
I should avoid bad company
One day he found me playing with girls
He punished and I stopped that behaviour
Our school is good
Dot.com bullied me
I reported him at the office
He was punished
I like good behaviour like a human being
I helped another woman carry sugarcane
She was known to my parents

Machi 7, 2003 **Sam, fafanua yale ambayo umeandika juu yako?** Napenda kusoma sana, si kua najua kusoma vizuri lakini nikafundishwa na mama yangu. Sikua na jua kuandika, Watoto wenzangu wakanifundisha, Tena napenda tabia mzuri, sipendi tabia ile mabaya ukinyimwa kitu unanza kutukana wengine, unaanza kupiga mwengine, hizo tabia ndio zisipendi ukipewa kitu wengine wanakushangilia, wanataka kukunyanganya, niliambiwa nikisoma vizuri nitaesa kuwa daktari, au mwalimu au mwendezeji ndege	**March 7, 2003** **Sam, would you like to tell us more about yourself?** **I enjoy reading books** **I wasn't good at books** **I was taught by my mother** **I didn't know how to write** **My fellow pupils helped me** **I like to be of good behavior** **I don't like abusing others** **As other would do so in school** **I don't like the bullies** **They like snatching things from me** **That the behavior I don't like** **I was told if I work hard** **I could become a doctor** **A teacher or a pilot.**	*Very few would acknowledge parents for supplementing the teacher's effort.* *For Sam, his mother occupies a special place in his life. Not only did his mother help shape his behaviour, but she helped him learn to read and write.* *He dislikes bullies in his school. He instead would rather work hard to achieve his dreams of working in one of the careers he is passionate about.*

Machi 7, 2003 **Sam, tuambie yale unapendelea kufanya darashani** Huko darasha lingine Watoto walikuwa wanapiga kelele Mwalimu akifundisha watoto hawasikii. Hata mwalimu akichapa wengine hawasikii Mwalimu akitoka inche Watoto wanapiga kelele Wengine wanakuja wanakupigia makelele Kama kuna wavulana wawili Wanapenda kuchokoza wasichana Kwenye tulingia hapa watoto wamenyamaza Wanakuwa watoto watulivu na watoto wazuri. Wanayamaza, ndio tuweze tukafundisha vizuri, Ukiambiwa uende mbele unaenda Huko ukiambiwa uende mbele Watoto wanaanza kukutukana Hapa wote wameanza kubadilika vizuri. Walikuwa wanatusi wameaacha. Huko kulikuwa na vumbi vumbi mingi Homa saa hizi inamsika. Hapa tunafagia vizuri, tunaosha, inakua safi. Tukiwa kwa darasa napenda Kuchora, napenda kusoma Hii darasa hiko mapicha Ya kuonyeza watu ukimwi ni mbaya. Ni kubwa unasimama mbele unasema uogopi kitu.	**March 7, 2003** **Sam, would you tell what you like about this classroom?** In the other classroom Children made a lot of noise Even when punished by the teacher They couldn't behave When the teacher goes out They would shout Some will shout at your face There were two boys They used to disturb girls But since we came to this classroom It has been silent Children are now well behaved They are serious with their work In the other classroom When told to go forward Children will shout at you Here they listen to you They applaud you The other classroom was dusty You could get flu Here it is clean When in this classroom I like drawing and reading This classroom has many pictures Showing people infected with HIV/AIDS This classroom is large, a lot of space.	*For Sam, the children's behaviour has greatly improved since we created a new classroom curriculum. The way the subject is being taught has made these children become responsible.* *I wonder what it would have been like for teachers teaching in other classes when they visit Standard 4A classroom, a transformed classroom that seemed to have developed a sense of community. Children are no longer antagonistic but friendly and relational; the floor is no longer dusty but clean; walls are no longer empty, they have children's work displayed. The classroom space has significantly changed; there is more room to move around.*

Machi 14, 2003 **Sam, katika wakati wa kusoma juu ya ukimwi,mwalimu aliwauliza mwende mukaulize juu ya ukimwi. Hebu tuambie vile ulifanya yako?** Mimi nilienda nyumbani, Nikapata mama na baba Nikauliza mama yangu Ukimwi ni nini? Mama kwanza akanyamaza Niliogopa mama atanipiga Nikajifanya nalia Akacheka pamoja na baba, Baba yangu akaniambia yeye akusoma Akaniambia penye tutachua Hiyo ukimwi ni lini ? Niende kumwelezea atashukuru, Wakatoka, wakasema wataniambia baadaye Mamangu akakuja akaniambia Ukimwi ni mbaya sana itaeza ikakuuwa Ukifanya mapenzi na msichana, Utapatwa na ukimwi, Ukimwi inauwa aina dawa Ukienda kwa hospitali utapimwa, utanganywe uko na malaria. Shangazi yangu akaniambia Nilikucha nikambia mwalimu na wanafunzi Nilifurahia kuwambia penye nilimbiwa Tukiwa wadogo, tusifanye mapenzi	**March 14, 2003** **Sam, sometime back the teacher asked you to go to your home and find out more about HIV/AIDS. Would you tell us how you went about it?** I went home I met my mother and father I asked my mother, What is HIV/AIDS? My mother kept quiet I feared my mother will beat me I pretended I was crying Then she started laughing with my father My father said, he has not been taught! When I learn about HIV/AIDS I should tell him, he said! My mother came, she started narrating HIV/AIDS is dangerous It can kill you Avoid sex with girls If infected with HIV/AIDS There is no cure You will be told you have malaria Which is a lie I also went to my aunt She also told me more about The dangers of HIV/AIDS I came to school and told the class When we are young, we should avoid sex	*For Sam, it is a tall order to try to get information about HIV/AIDS. It has not been easy for others either. It takes an effort to shed tears before his mother would want to tell him. It is interesting that his father is ignorant about HIV/AIDS. It was gratifying that Sam had aunt whom he could talk to, because most children wouldn't go further to seek information.*
Mei 7, 2003		

Sam, umekuwa likizo ya wiki tatu, una la kutuambia ambayo ulijionea nyumbani? Nilipata msichana mwingine hapa shule Yeye hako darasa la tano Alikuwa anakuja njia yetu Kisa askari wa shule akamwita Ndio huyo msichana akaenda Ilikuwa ni siku ya jumamosi Ilikuwa jioni, saa kumi hivi Nikamua kusuhudia waliyokuwa wanafanya Kulikuwa hakuna watoto Nikamwambia kuna wavulana Wenye wanamtaka yeye Akasema enda uwambie nakuja Wakafanya mapenzi na huyo mzee Huyu msichana akaanza kuambia huyo mzee "niwachilie nimechoka" Huyo mzee akamwachlia. Nikambia baba yangu Baba yangu akakuja akamuuliza Akaanza kumficha yale alifanya Tena siku nikaenda huko juu Nikakuta msichana na mvulana mmoja Huyo msichana ni wa shule Walikuwa kwa darasa ngine Haina dirisha, gishani Walikua anafanyia mapenzi hapo	**May 7, 2003** **Sam, would you tell us what you experienced during the vacation?** I saw a girl in our school compound She is in Standard 5 She was coming towards our home Then a school watchman called her This girl went to meet him They entered in one classroom It was on Saturday evening It was around 4pm I decided to monitor what they were doing There were no other students I told her there were boys calling her She told me to them tell she was coming They made love as I hid in a corner The girl complained, she was tired The man set her free I went home and told my father My father came and inquired about it The man denied what I had reported. Another time I met a girl and a boy In another classroom The girl was a student in our school The classroom had no windows It was very dark They were making love	*For Sam, living in the school compound and being aware of the spread of HIV/AIDS makes him a monitor of evil in the school. The discovery of the school watchman's sexual involvement with a school girl shows some moral breakdown in that community.* *It is interesting that Sam had developed such a close relationship with his dad that he could freely confide in him what he had seen happening in the classroom. The watchman denies the behavior, and the dad can not do anything.* *The prevalence of such sexual predators creates fear in this community. It is scary to hear that it is happening in the classroom. The school itself has become a risky place for children.*
Mei 10, 2003	**May 10, 2003**	*By taking a photo of a boy and woman*

Sam, ulipiga picha mbalimbali, **Unaweza kuteleza juu ya hizo picha?** Nilipiga mama na kijana mwingine Wanatembea pamoja Nikaona ni kitu mbaya sana Mama mukubwa na kijana Kijan wa miaka kumi na tano Ni kijana mchanga sana Hatakani kufanya mapenzi Tumefunnwa sisi tujihadari Na mapenzi ovyo ovyo Ni hatari sana unaweza kupata viini	**Sam, would you tell us about the pictures you took?** I took a photo of a woman and a boy They were walking together I thought it bad behavior An adult woman and a young boy The boy was only 15 years old He is not supposed to indulge in sex We have been taught to be careful We shouldn't indulge in reckless sex It is dangerous, you would infected	*together Sam is trying to demonstrate some of the behaviours he has come to hate. He is seeing that many young people indulge in sex with adults. Such practices bother him as he doesn't understand what drives people to be demonstrating such behaviours. With the prevalence of HIV/AIDS, he is sounding a warning to those who indulge in such practices to stop.*

Mei 15, 2003 **Sam, tueleze juu ya masomo na wazazi?** Jana nilifurahia wazazi wetu walikuja Wengine hawakuwa wanajua, Ndio wengine wakajulia hapo. Lakini walikuwa wanakusaidia. Niliona uzuri kwa sababu wengine Walikuwa wanatusaidia. Nilisaidiwa na mama Stephanie Nilifurahia vile waliongea Walikuwa wanasema kijijini wengine Wanapika pombe wanauza. Wazazi walitufunza tukikunywa pombe Tutalewa tufanye mapenzi hatari Tukiwa wadogo mtu ataweza Hakasika tu mtoto amufanyie mapenzi Akiwa na ukimwi naye Huyo mtoto asikwe na ukimwi. Ambayo aina dawa	**May 15, 2003** **Sam, tell us about your experience of learning with parents?** Yesterday I was happy the parents came Some were not knowledgeable about HIV/AIDS So that some learned in our classroom I enjoyed because others helped us I was assisted by the mother of Stephanie I was happy the way they talked They were saying some in the village Prepare illicit alcohol which they sell The beer would make many drunk They end up indulging in illicit sex The parents warned if ever we Consume alcohol when young Adults might rape us They would infect us with diseases Including HIV/AIDS Which has no cure	*For Sam, who had to undergo frustration before his mom talked to him, the coming of parents was a blessing. They would be taught and many, including his father, would benefit.*

Mei 15, 2003 **Sam, tueleze vile watu waweza kujilepuza na mapenzi ovyo ovyo?** Sikukua nimejua ukimwi ni nini. Hii masomo ya ukimwi imenifunza Zikuwa nakaa nyumbani nilikuwa naenda kwa rafiki yangu Sikujua ukimwi ni nini Zamani nilikuwa nimeharibika Sasa nilijua, sasa nikaacha. Sasa penye nilikuwa uko ile darasa ingine Watoto wengine tu walikuwa wanafanya mapenzi. Wengine hata hawakukua na aibu. Kama msichana mwingine wa Standard 8 Yeye huyu hua anaenda huko juu kila siku Nimeacha kufanya mapenzi. Kazi yangu nikiona wenye wanaenda kufanya mapenzi, nawakataza.	**May 15, 2003** **Sam, tell us how you teach people to avoid being infected by HIV/AIDS?** In the beginning I had no idea about HIV/AIDS Since I started learning in this classroom In the past I used to not stay at home I used to visit my girlfriend I had no idea about HIV/AIDS In the past I was spoiled Now I know, I stopped When I was in the other classroom Some children used to make love Some were not even ashamed Like another girl of Standard 8 She used to do it everyday Nowadays I don't indulge in risky practices My role is to monitor Those who indulge in sexual activities I warn them about the dangers Of being infected with HIV/AIDS	*For Sam, at his age and his size, it is hard to believe some of his words. I wondered whether he really had a girlfriend. But his description of what he did and saw others do would give credence to some of his experiences. Maybe, as times change, children, too, have come to know all about sex and coupling. Some would imitate what adults do to an extent, then they try it out!*

Juni 12, 2003 **Sam, tueleze juu yamashairi yale mlio juisiza juzi?** Penye tulienda kushairi Sisi tulikuwa hatuogopi Nilifurahia penye watoto wengine Wa shule zingine walikuwa wananiuliza Tulitoa hiyo shairi wapi? Tulipewa hiyo ukimwi wapi? Tulifunzia na nani? Ndio nikawambia Mwalimu alitufundisha, Huwa tunakua na somo La kufundishwa juu ya ukimwi Watoto wa Kisii primary Ndio sana walikuwa wananiuliza tulitoa wapi. Hata kereri walikuwa wanatuuliza Nilifurahia kwa sababu tulipita Ndio vizuri tutaenda kufundisha wengine. Tukienda huko kisumu Najua wengine watafurahia	**June 12, 2003** **Sam, would you tell your experiences of presenting the choral verse?** When we went to present our choral verse We were not afraid I was happy when other Children asked me where we got our verse Who taught us the verse? Then I told them Our teacher taught us! We usually have an HIV/AIDS lesson Children from Kisii primary Were some of those who inquired Even those from Kereri primary Were asking the same I was happy we won We qualified for provincial competitions When we go to Kisumu town Other will rejoice	*For Sam, the triumph of their choral verse was not only that it would take them further but also that it was an opportunity for others to learn about HIV/AIDS. I wonder what other children from senior classes of Kisii and Kereri primary schools would have imagined when being taught by these young children.*

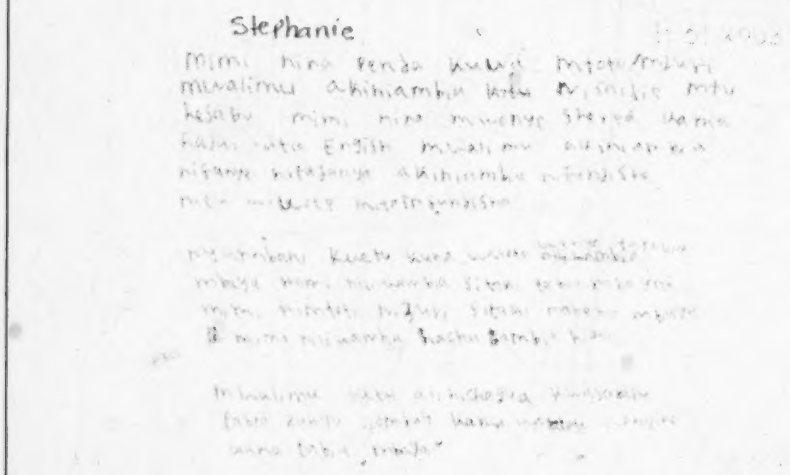
Juni 13, *2003*	**June 13, 2003**	*For Sam, educating people about HIV/AIDS goes beyond the traditional teaching approach. It requires use of different approaches, including the use of pictures, the poems, giving a story, and radio broadcasting. It is interesting that Sam is able to link his poem and picture story with living a good life. And to be good is not to engage in risky behaviour.*
Sam, tuleze yale umefanya kuelemiza watu wasiendelee na tabia mbaya?	**Sam, would you tell how you have educated people from indulging in risky behaviours?**	
Nimechua ukimwi ni mbaya.	I have learned HIV/AIDS is dangerous	
Nataka tabia yangu iwe mzuri.	I want my life to be good	
Kwa sababu sasa nimejua	I have learned the good and the bad	
Mambo mazuri na mabaya.	I want to educate children	
Nataka kwenda kufundisha watoto	Not to indulge in illicit sex	
Ukimwi ni mbaya inaua, aina matibabu.	They need to be good children	
Wasifanye mapenzi ovyo ovyo,	They would become good adults	
Wawe watoto wazuri	I want first to teach them	
Ndio wawe watu wasima wazuri	I would like to show how it is spread	
Nataka kwanza niwafundishe,	I would go to the community	
Niwaonyeze inaenea mwilini	When I will tell them	
Huko inche wengine sana sana	I would recite them my poem	
kama hao wanapenda kufanya mapenzi.	To announce HIV/AIDS is dangerous	
Ndio sasa niende kuwambia.	If they want me to use a radio	
Nitawauimbia shairi	I will use it to educate about HIV/AIDS	
Kutangazia watu ukimwi ni mbaya.		
Nataka nitangazie watoto		
Hata wakitaka kwa radio itatangaza,		
Sasa ndio wajue hatari ya ukimwi		

Septemba 24, 2003 **Sam, tueleze yale ulijionea wakati wa likizo?** Likizo ilikuwa mzuri lakini Saa zingine ilikuwa mbaya Kwa sababu watoto wengine Walikuwa wanafanya mapenzi Wanasikwa na ukimwi Sasa hivyo ndio ilikuwa vibaya. Sasa wameongesheka wamekua wasichana wawili. Sasa siku moja walikutwa wakitembea Wanaenda kufanya mapenzi kwa jirani Kwa hizi nyasi ya ngombe...chinsiaga! Wanaenda kufanyia mapenzi hapo. Siku moja wakashikwa Siku sijui ni ya tatu, wakashikwa. Wakafukuzwa wakatoroka hapo. Sasa sija wahii kuona hao vijana tena. Huko nyumbani kuna mama mwingine Alikuwa hapo anapenda kulewa sana. Anaenda bar anakunywa pombe analewa. Sasa anakucha hapo kwetu kwa compound. Sasa anaanza kunita, "kuja tukafanye mapenzi kesho nitakunulia sweet". Namwambia, mimi sitaki kufanya Kwa sababu mimi mapenzi sitaki. Hapo nyumbani kuna mzee mwingine Alikuwa anapenda kuita wavulana. Alikuwa mzee, alikuwa anapenda kulewa. Alikuwa anakucha akiimba imba kwa njia. Ili watoto wanakucha karibu na yeye. Sasa watoto wanamkimbilia	**September 24, 2003** **Sam, tell me about your experiences during the vacation?** My vacation was good Other times it was bad Because some children Were involved in sex They could get infected So it was bad Near my home there were two boys and two girls One day they were walking They went to my neighbour's compound To make love in the napier grass One day, they were caught They were chased away I have not seen them again At home, there is a woman She goes to the bar to drink She could get very drunk She would come to our compound She would call me "come we make love, tomorrow I buy you sweets" I would tell her, I don't want do it! At home there is another man He used to beckon boys He used to be drunk He used to sing along the road	*For Sam, the vacation includes many incidents. Having learnt about the spread of HIV/AIDS, nothing escapes Sam. He follows some characters. He is able to track down some of these characters involved in risky behaviours. Those who frequent local bars, those who sing along the road, are risky people. He keeps a distance. His aspirations of wanting to be good and helpful to others gives him the power to move forward.*

	Children would make fun of him	

 # 7 Narrative Accounts of Stephanie

Stephanie at first appeared to be a quiet young girl, but as we got to share in the group she started talking angrily about what she sees in the community. She seemed not happy with what she saw around her, especially the behaviour of adults in the community.

	**March 7, 2003** I like being a good child When the teacher tells me I assist others in math and English I would assist anybody At home there are bad children I told them I don't like to misbehave I am a good child I don't like bad behaviour I told them to stop such bad behaviours My teacher choose me Because I am well behaved I am not like other bad children

Machi 7, 2003 **Stephanie, fafanua yale ambayo umeandika juu yako** Mimi ninapenda kuwa mtoto mzuri Sipendi kudanganya watu Niko na tabia mzuri Napenda niwe mzuri kwa wote Niwe mzuri kwa walimu na wazazi Sipendi kucheza na mwalimu Sipendi watoto wenye tabia mbaya Mwalimu akiniambia nisaidie hesabu Mimi nina mwonyesa kama hajui ata English Mwalimu akiniambia nitamfundisha Mwalimu ananituma kwa sababu ya tabia yangu	**March 7, 2003** **Would you like to tell us more about yourself?** **I like being a good girl** **I don't like cheating people** **I have good character** **I am good to my parents and the teacher** **I don't like children who disrespect others** **I help when the teacher asks me** **I would help children in math and English** **When I am sent I ran fast** **When the teacher tells me to help, I do.**	*Stephanie is a girl whom I found very positive in what she does. As young as she is, she has decided to portray a different image of the behaviour common among her peers in the community.*

Machi 7, 2003 **Stephanie, tuambie yale unapendelea kufanya darashani?** Huko tulitoka watoto Walikua wanapiga makelele, Hata ukiwambia nyamaza, Wanaanza kukuchapa, Wanakwambia ukiniandika wenye kelele Watakushika wakuchape, Hata mwalimu akiwambia wanyamashe, Hawataki kushikia, wanasema hiyo ni kazi bure, Akiwauliza wananyamanza, Wanajifanya wanasoma,hawasikilishi mwalimu Hapo kuna tofouti, Hapa hakuna makelele, Lakini hapa tunashikiliza Kwa sababu tuko wadogo Mimi nasema darasa letu ni mzuri, na ni kubwa, imewekwa piga, Kila saa unaipata hiko safi, si chafu. Daraza yetu wakati tumekuja hapa Tunasoma juu ya HIV/AIDS Tunaenda tunafundisha wenzetu. Tunawambia ukimwi ni Mbaya, ukicheza na dunia Utaeza pata ukimwi.	**March 7, 2003** **Stephanie, would you tell what you like about this classroom?** In the former classroom Children used to make a lot of noise Even when told to be quiet They would still continue to be noisy They would threaten the class monitor They could harass you They would not listen to the teacher They would despise the teacher They would pretend to be studying Since we moved to this classroom Learning has been different Here they are not noisy We all listen to the teacher and each other We are fewer children Our classroom is beautiful It is big and has more space It has photographs and posters Since we came we have been learning about HIV/AIDS We educate others about HIV/AIDS We tell them HIV/AIDS is dangerous If you are not careful You will be infected with HIV virus	*Stephanie is a young girl who wants to stay out of trouble and believes in portraying a good image. I wonder how she could have continued living in such an environment where not only she was uncomfortable, but the teacher was too. I wonder if she ever raised her concerns in the classroom.*

Machi 14, 2003 **Stephanie, katika wakati wa kusoma juu ya ukimwi, mwalimu aliwauliza mwende mukaulize juu ya ukimwi. Hebu tuambie vile ulifanya yako?** Ilikuwa ni usiku Wakati huo watoto wamelala, Ndugu na dada yangu walikuweko Alikuwa anacheka tu huko ndani ya nyumba Mimi nilikua nimegopa, Wakati niliuliza mama Ukimwi ni nini? Akanieleza ni mtu ambayo Amesikwa na viini vya ukimwi Ilikuwa muda kidogo Baadaye nilienda nikauliza ndugu yangu Wakaniuliza nani aliwafundisha hiyo Nikamwambia ni mwalimu alituambia Twende tuulize halafu Ndugu yangu akaniambia Ukimwi ni mbaya itaeza kukua Ikiwa wewe ni mtoto mdogo au mkubwa	**March 14, 2003** **Stephanie, sometime back the teacher asked you to go to your home or community and find out more about HIV/AIDS. Would you tell us how you went about it?** It was at night The children were a sleep I was fearing to ask my mother I had little time I went ahead and ask her What is HIV/AIDS? She asked me who sent you? I told her it was my teacher My brother and sister were present They were laughing She told me it is a virus Which can enter our bodies It is dangerous, it kills Later I talked to my brother Who sent us to find out He told HIV/AIDS is Dangerous and it can kill Whether you are old or young.	*Stephanie, faced with a subject that is a taboo, decides to approach her mother at night. Although her siblings were laughing and cheering her, she went ahead to ask her mother. Her mother, possibly wondering aloud about the timing of the question, asks her who sent her. When she is told it is the teacher, she knows it is an important topic and feels obliged to talk about it to her daughter. Later Stephanie has a good talk with her brother, who now, after knowing their mother has broken the silence, can tell his sister more about the subject.*

Machi 18, 2003 **Stephanie, tueleze vile unafundisha wengine kujikinga na ukimwi?** Tangu nijue juu ya ukimwi Nakataza watu wasifanye mapenzi Utaweza pata ukimwi usicheze na dunia. Siku moja nilipata mvulana Na msichana walikuwa wanafanya Mapenzi ndani ya mahindi ya mjomba yangu. Wakati waliniona, walitoroka Nikaenda nikambia baba yao. Sasa napenda kufundisha wenzangu Mimi nimefurahi kwa kufundisha Wenzangu wajunge maisha yao Na watu wasicheze na maisha Kutangatanga na vijana wanaenda Kutafuta wanaume kwa ma bar Wanapata vijana huko inche Wananunuliwa masoda unaweza Kujitia kwa moto	**March 18, 2003** **Stephanie, tell us how you went about teaching others about HIV/AIDS?** Since I came to know about HIV/AIDS I stop people from engaging in illicit sex I tell them not to play around with their bodies They can be infected with HIV/AIDS One time I found a boy and a girl Having sex in a maize plantation Belonging to my cousin When they saw me, they ran away I reported them to their father These days I enjoy educating my friends To be careful about their lives Life can be very delicate I tell the adults refrain from going to bar I tell the young girls Stop going to bars Avoid being bought pops They would land you in problems	*Stephanie has lived in a community where she sees people engaged in behaviours which she deplores. It may have never occurred to her that what is happening around her would lead to being infected with the dreaded HIV. But now for Stephanie, knowing the risks of being infected with the virus, her campaign starts from what she experiences every day.*

Mei 7, 2003 **Stephanie, umekuwa likizo ya wiki tatu, una la kutuambia ambayo ulijionea nyumbani?** Wakati tulifunga nilikuwa naenda nyumbani nilipata mzee walikua wamelewa, walikuwa wanataka kufanya tabia mbaya halafu wakaniona wakaacha. Nikapanda kwenda juu, halafu wanatega, huyo mzee alikuwa anambia huyo mama hati twende ndani ya mahindi. Halafu nilipanda kwenda juu, halafu huyo mzee akangalia kama nimeenda akapata nimesimama nione ni nini wanafanya, akaanza kunikimbiza na mawe. Kunao siku moja tulikuwa tunakula mapera kwa mjomba wangu kunao njia hiko hapo ndoogo, halafu nikapata msichana mwingine na mvulana, wanashikana, wakipanda kwenda juu. Wakaenda ndani ya mahindi. Nikawambia munaenda kufanya nini hapo, huyo kijana akaanza kunikimbiza	**May 7, 2003** **Stephanie, you have been away for a week. Are there experiences you experienced during the vacation that you would like to share?** When I was going home I met a drunk man and woman They wanted to make love When they saw me, they stopped I continued my journey home They were watching I hid in the bush I heard the man tell the woman Let us go to the bush They looked to see whether I had left He found I was watching them To find out what they were up to He started chasing me Another time we were eating guava There is a narrow path passing by Here I found another girl Holding a boy as they walked They went to a maize plantation I asked them where they were going The boy started to chase me	*In her HIV/AIDS awareness, nothing escapes Stephanie's sight. Even the adults are not spared, she is ready to confront perpetrators of risky practices that transmit HIV/AIDS. I wonder what the man and woman thought when they could see a young girl keeping watch of them in the maize field.*

Mei 10, 2003 **Stephanie, tuambie juu ya picha hizi uliopiga?** Nilienda nyumbani nikachukua Picha za msichana mocha Huyu msichana alikuwa Mawanafunzi wa shule ya nyambera Huyu msichana alikuwa anapenda kutangatanga kwa barabara na mjini Kisii na vijana wanafanya mapenzi akitafuta wanaume wamupatie pesa Sasa na kufanya mapenzi Ndipo akapata mimba Hapa alikuwa anatoka mtoni, Akibaba mtungi wa maji sasa alikuwa anatangatanga sasa maisha yame haribika hawezi akeanda shule tena akiendelea na hayo maisha aweza akapata ugonjwa wa ukimwi	**May 10, 2003** **Stephanie, would you tell us about the photos you took?** I went home to take photos I took a photo of one girl This girl was a student In a Nyambera primary She refused to go to school She liked to loiter around the village she could be found by the road you will also see her in Kisii town she would be seen walking with boys at times she will be seen with adult men she liked to go to bed with many of these people she is now pregnant here she is seen carrying water from the river her life has been messed up she can't continue schooling if she continues her life style she is likely to be infected with HIV/AIDS	*I wonder why Stephanie decided to take a photo of the pregnant girl. Could she have decided to get concerned about the teenage pregnancy? Teenage pregnancy is rampant in the community where girls are cheated and end up dropping out of school. But illicit sex not only leads to unplanned pregnancy, there is also the risk of being infected with HIV/AIDS.*

Mei 15, 2003 **Stephanie, tueleze juu ya masomo na wazazi.** Nilifurahia kukaa na wazazi Kwa sababu wazazi walikuja Tukawaelezea juu ya ukimwi Wengine walikuwa wanajua maana ya ukimwi. Wengine hawakua wanajua, wakajua ukimwi ni nini. Wakati wamejua watafundisha wenzao nyumbani. Nilifurahia kwa sababu tuliwafundisha na wao Wazazi walitufundisha walitwambia ukimwi ni mbaya, ukitangatanga kwa ma bar, ukifanya mapenzi, utaweza pata ukimwi. Wakatukataza kwa hivyo tusidangedange.	**May 15, 2003** **Stephanie, tell us your experiences of sharing with parents the subject of HIV/AIDS.** I was happy the parents came to class I was learning with my parents We told them about HIV/AIDS Some knew about HIV/AIDS Others didn't know about it They now learned about it They would tell others in the community I was happy for educating them Parents also educated us They told us HIV/AIDS Is very dangerous If you loiter in places If you went to the bar If you engage in sex You will be infected with HIV/AIDS	*Learning with parents was a big booster for Stephanie who has been confronting adults engaged in risky behaviours. Now the parents have the same message and would likely support Stephanie's efforts to prevent spread of HIV/AIDS.*

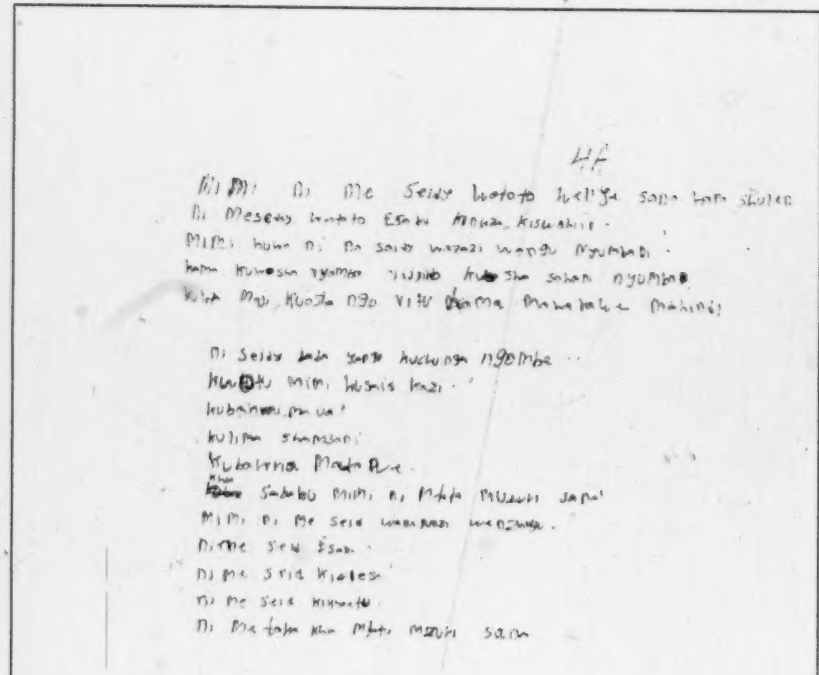
Juni 12, 2003 **Stephanie, tueleze juu ya shairi ya ukimwi mlio fanya juzi?** Nilifurahi wakati mwalimu Alituambia tunaenda kuongea shairi. Kesho yake tukachukua shairi. Mwalimu akatuuliza kama tuko tayari Kuna mtu mwenye ameharubu... Tukamwambia tuko tayari Na halafu tukaenda kushindana Tukaongea shairi, Halafu watoto wakaanza Kutuuiliza ukimwi ni nini? Tukawambia ni viini Inaharibu damu nyeupe kwa mwili Wakatuuliza mlijuaje hayo yote mlifanyate paka mkajua? Tukawambia ni mwalimu alitufundisha Tukaenda tukauliza tukachua mengi.	**June 12, 2003** **Stephanie, would you tell your experiences of presenting the HIV/AIDS choral verse?** I was happy when the teacher Told us we were to present our choral verse She asked if we were ready We told her, we are ready to go Many schools were competing When our turn came, We walked into the hall We presented our choral verse Then other children started to ask us What is HIV/AIDS? We told them HIV Is a virus which destroys White blood cells in your body They asked how we came to know We told them, We were taught by our teacher	*For Stephanie, the choral presentation opened another window to tell the world about HIV/AIDS. She is excited to tell children from other schools about the subject of HIV/AIDS. I wonder what these other children felt, especially when it appeared they are not being taught the subject. Would they have confronted their teachers?*

Juni 13, 2003 **Stephanie, tuleze yale ambayo unaweza kufanya to kusimamiza watu wasiendelee na tabia mbaya.** Nitaanza na mimi kama mfano Mimi nataka maisha yangu yawe mazuri. Maisha yangu nimeamua Nisiwe na hiyo tabia ya kufanya mapenzi. Nisifanye mapenzi na watu ovyo ovyo Nikitumwa dukani, anakununulia soda nikataa, Na imenisaidia kwa usifanye mapenzi na kukataza watu wasifanye mapenzi ni vibaya. Nikataze marafiki zangu wasifanye mapenzi wataweza pata ukimwi. Nitaeza fundisha watu wasifanye mapenzi, wakifanya mapenzi ovyo ovyo wateweza pata ukimwi. Na ukimwi haina tiba. Nitaanza kuandika barua, ama nichore, ama nisimame huko mbele kuongea juu ya ukimwi	**June 13, 2003** **Stephanie, say more about what else you can do stop spread of HIV/AIDS.** I will be the model I want my life to be good I would like to show good behavior I should not indulge in reckless sex I will be careful when I go to shop I will refuse free drinks from boys I will educate my friends About the dangers of reckless sex I will tell them the risks of that behavior I will tell them if infected by HIV/AIDS There is no cure I would write them stories About how HIV/AIDS scourge I will draw picture of people infected I would address, telling them about HIV/AIDS	*Stephanie has made a choice from the beginning, to be of good behaviour. But her knowledge about HIV/AIDS has made her be more careful about her life, about what goes on around her and what she can tell others.*

Septemba 24, 2003 **Stephanie, tueleze yale umeona wakati wa likizo?** Nyumbani niliona msichana Alikuwa anambia kijana Waende kufanya mapenzi. Halafu wakati anamwita Huyo kijana alipenda wakaenda , Wakaenda ndani ya mahindi. Halafu sasa akamwambia Tukimarisha kufanya mapenzi, Niteanda kukununulia Soda kwa duka. Mimi wakati niliwacha wakaenda, Nikaenda kwa hiyo duka Nikawapata hawapo, Akamununulia huyo msichana Soda na mkate, wakakula halafu Siku moja tulikuwa kwa mjomba yangu. Sasa kwa miti yake, Sasa tukaona mama mwengine na baba Hao walikuwa wanaingia ndani ya miti. Sasa huyo baba na mama wakaenda Wakaanza kufanya mapenzi. Wakafanya mapenzi ikafika saa saba	**September 24, 2003** **Stephanie, tell me what you experienced during the school holidays?** While at home, I saw a girl She was talking to a boy She was telling him If they could go and have sex They left for the maize field The boys told her When we are done We will go to the shop I will buy you pop When I heard this talk I went to the shop I didn't find them I waited till they came He bought the girl pop and bread Another time while I was with my uncle We were near his farm We saw a man and woman They were entering his forest They disappeared inside They started making love	*For Stephanie, the maize fields have become the free lodges for immoral practices. It appears everyone wanting to have a "good time" heads there. Even the forests are not spared. I wonder what will happen when the maize is harvested and the forests are cut down. I would expect Stephanie to be in the forefront in clearing these maize fields and forests.*

#8 Narrative Accounts of Rock

Rock is a very humorous young boy, always smart, and he talks with confidence. Whenever he talks, he seems he is an adult talking, telling freely what he experiences in the community. He is very privy to what goes on in the backyards of his community.



I have helped many children here in school
I help many in math and Kiswahili
At home, I help my parents with washing dishes, spoons, plates. I fetch water to wash beans and maize. I help my father to look after cattle, I weed the flowers and beans. I am a very good boy. I help my fellow students. I help in math and English. I help at home. I want to be a very good boy.

Machi 7, 2003 **Rock, fafanua yale ambayo umeandika juu yako?** Mimi ni mtoto mzuri sana Baba yangu anajua mimi ni mtoto mzuri Mimi ni mtoto mtihivu sana Mimi ninataka nikiambiwa kitu husikia Ninataka kupiga asante kwa walimu waliyo nifunza Shule yetu ni ya kupendenza sana Mimi nimesaidia wanafunzi hesabu na kiswahili Kwetu mimi husaidia kazi Mimi huwa ninasaidia wazazi wangu nyumbani Nisaidia baba yangu kuchunga ngombe Kubariria mahu, mahindi na maharawe Kwa sababu mimi ni mtoto mzuri sana Ninataka kuwa motto mtihifu	**March 7, 2003** **Rock, would you like to tell us more about yourself?** I'm a well behaved child My father knows I am a good son I am a very obedient boy I would like to be a child who runs errands I thank the teachers for teaching me well My school is lovely I help my fellow classmates I help children do math and Kiswahili At home I help with work Helping my father herd cattle Weeding maize, beans and pyrethrum Because I'm good boy I would like to remain a well behaved boy	*True to his words, Rock appeared to be a well-behaved boy. When others talked of hitting others with stones, Rock would not utter such threats. For Rock, to keep good behaviour, he has to be seen to practice the same. He is able to link good character with carrying out errands, helping others with math and Kiswahili, and helping with household chores at home.*

Machi 7, 2003 **Rock, tuambie yale unapendelea kufanya darashani?** Hi darasa ni safi, aina matope Darasa la zamani ni chafu Hapa watoto ni wachache Hatufinyani tuna nafasi ya kutosha Hapa tunakaa kiti moja watatu Tunakaa kwa vkikundi Hata kusimama na kuongea ni shida Mwalimu anatupatia nafasi ya kongea darashani Tunauliza maswali darashani Wakati mwingi tunakuja mbele kueleza Ukisimama huko mbele unasikia vizuri Unaongea, unawambia, unamaliza unarudi Watoto wamekufikia makofi, unasikia mzuri Tunachora, tunandika, tuna hapa tumeweka mapicha kwa ukuta unasikia vizuri sana	**March 7, 2003** **Rock, would you tell what you like about this classroom?** This is a clean classroom Our other classroom was untidy We had no room to move around Here children are fewer We don't squeeze, We sit three per desk We sit in groups The teacher allows us to talk in classroom We would come in front of class to explain When I stand to talk I feel very happy I will talk, I will tell, When I finish I would go back Children would applaud me I draw pictures, I hang them on the wall I felt great.	*Being a smart boy, Rock now appreciates the cleanliness in his new classroom. He has the freedom to share with his peers. I wonder how he lived in the other untidy classroom. Would he have shared his concerns with the teacher? Knowing they had a traditional set-up, he may have chosen to maintain the culture of silence until the new class that espouses democracy gave him the opportunity to speak. Rocky is happy that the teacher is allowing him to share his experiences with fellow children.*

Machi 14, 2003 **Rock, katika wakati wa kusoma juu ya ukimwi, mwalimu aliwauliza mwende mukaulize juu ya ukimwi. Hebu tuambie vile ulifanya yako.** Nilienda kauliza dada yangu, sister yangu akacheka akatoroka, nikaona aibu kukaa hapo, nikaenda nikauliza mamangu, mamangu akaniambia hachafundishwa, nikauliza babangu, babangu akaniambia wacha kwanza nifikirie mambo ya kazi kesho nitakwambia, Nilienda kuuliza kichana wetu Mara ya kwanza niliogopa, lakini nikaona atanitukana aliniambia vizuri, Ndio, walikuwa wanacheka Bibi yake, nami nikaanza kucheka Yeye akusituka, alikuwa anachua ukumwi ni nini akaniambia ukimwi ni mbaya, inauwa Ukimwi ni hatari, haichagui mkubwa au mdogo. ukimwi ni mbaya hata ukienda kwa hospital, unadanganywa ni typiod, unaendelea kukunywa madawa Utamaliza pesa zako mwishowe unambiwa ni ukimwi, sasa huende kwa nyumba, uendelea kula vitu mzuri mzuri huongojee kifo Nilifurahia ili nijue ju ya ukimwi, Kesho yake nikakucha kueleza darashani	**March 14, 2003** **Rock, sometime back the teacher asked you to go to your home or community and find out more about HIV/AIDS. Would you tell us how you went about it?** I went and asked my older sister She laughed at me and ran away I was ashamed, I went and asked my mother My mother said she had not been taught I asked my father, he told me to let him think about his going to work the following day I went to ask my elder brother I feared he would quarrel me He instead was laughing with his wife I also started laughing too He told me HIV/AIDS is dangerous It doesn't discriminate the ages The doctor would tell you You have typhoid or malaria The doctor would prescribe you You will waste your funds You would come to know the truth That you are infected by HIV/AIDS You would be waiting for your death I was happy to know about HIV/AIDS The following day I came and told my classmates.	*Rock is a very diplomatic boy, but when it comes to discussing a subject that is a taboo, he finds his parents not willing to talk. The mother and the father seem unprepared for the talk with their son, making me wonder about the authenticity of their excuses of not participating. But for Rock, it doesn't end there. He approaches his older brother. Although the subject brings laughter, he is prepared to laugh alongside. His brother tells him about what seems to be a scary epidemic, which Rock now learns is surrounded with silence. Rock, with lots of confidence, goes back and tells his class.*

Machi 18, 2003 **Rock, tueleze vile unafundisha wengine kujikinga na ukimwi?** Mwalimu alitufunza juu ya ukimwi Akatumbia twende nyumbani tuulize Nilienda nikambiwa na ndugu yangu Nilikucha nikafundisha wanafunzi hapa ndani, Wakatulia nikisema yenye niliandika Tulienda darasa la nane tukawasomea vile tulikua tumeandika, tulikua tu tunawafundisha ili wajue Waache kufanya mapenzi ovyo ovyo Wajue vile wanalinda mwili wao Tulikuwa tunawashaidia wasitangetange Ninafunandisha marafiki zangu wasiibe mahindi Kutafuta pesa kupelekea marafiki wafanye Nyumbani ninafundisha wababa Wakipata misahala wakumbuke jamii yao wakipeleka hizo zote kwa ma bar Kutafuta malaya watapata ukimwi wasiache watoto wao na njaa	**March 18, 2003** **Rock, would tell us how you have gone about teaching others about HIV/AIDS?** The teacher taught about HIV/AIDS She told to go and find out more I went home and was told by my brother I came and told my story of what I gathered They listened as I talked about what I had written We went to educate Standard 8 We read what we had written We were educating them to know To avoid reckless sex They learn how to safeguard their bodies We were assisting them from loitering I teach my friends not steal maize Not to steal money to share with friends At home I educate men when earning salaries They shouldn't spend it all in bars Look for prostitutes to spend it with They shouldn't leave their children starving Should take care of their families	*Rock is one young boy I remember who was in the forefront as Standard 4A invaded Standard 8. For Rock, avoiding reckless sex is the only way to stay healthy. He not only now educates his peers, he is taking this battle to men who engage in illicit sex and drink alcohol in bars. He questions the morals of some of these men earning salaries and spending it all in bars.*

Mei 7, 2003 **Rock, umekuwa likizo ya wiki tatu, una la kutuambia ambayo ulijionea nyumbani?** Nilikuwa nitumwa mjini Kisii Nilipata wavulana wawili na msichana Wanaonge, wakishikana kwa barabara Nikasimama, nione vile wanafanya, nilitaka kuwakataza, nikaona niwakubwa Wataeza kunipiga, nikasimama Nikasema niwafuate ama niwache, nikawacha. Nikaenda Kisii nikapata mwana mke Mvulana mwingine anamtanganya Twende nikununulie soda wewe ni mzuri Wakaenda wakakunywa pombe nyingi Akampeleka kwa nyumba.	**May 7, 2003** **Rock, you have been away for a week. Are there experiences you experienced during the vacation that you would like to share?** I was sent to Kisii town On my way I met two boys and a girl They were talking, holding one another I stopped and watched them I wanted to tell them, that is bad behavior They were older than me I feared they may hurt me I was undecided, to follow them or proceed I decided to continue my journey On my way I met a woman She was with another man The man asked if he could buy her pop They ended up drinking beer They got very drunk They went to sleep at the man's home	*Rock would rather confront young people engaged in risky behaviour. Rock is a smart young boy who makes rational decisions. He realizes the boys are older. He is careful not to be hurt by bully boys and girls. He takes note of the happenings and proceeds on his journey. I wonder what the boys and the couple would have done if Rock had told them what they were doing was not acceptable.*

Mei 10, 2003 **Rock tueleze juu ya hizi picha uliochukua?** Hawa vile unawaona hivi, Huyu baba anapenda kufanya mapenzi, Wanafanyia mapenzi kwa shamba letu. Sasa huyu baba ukimwanangalia kwa uso vizuri Hapa hako na vodonda hata ukimchuna hivi Ukimufanya hivi utamtoa nyama Hapo wako na msichana alitoa bar. Kuna bar hapo inaitwa Casablanca Ndio wanaenda wanafanya mapenzi. Anapenda kuleta wasichana wengi paka mwenye makao atamfukuza. Sasa jana vile niliwapiga, niliwapata wanaenda casablanca kukunywa. Wakirudi kufanya mapenzi.	**May 10, 2003** **Rock, would you tell us about the photos you took?** As you see them He is a man who likes to make love He gets women and brings them to our land Where they make love When you look at the man's face He has several wounds If you press one, blood would spill Here he is accompanied by a woman from the bar There is a bar known as Casablanca It is where they go and make love He likes bringing many women The landlord was bitter, he sent him away When I photographed yesterday I found them going to Casablanca to drink They would come and make love.	*I wonder what Rock had in mind when he took a photo of a man infected with HIV/AIDS. Rock associates the spread of HIV/AIDS infections with such a behaviour, like this man who has a habit of going to bars to get prostitutes. For Rock, HIV/AIDS infection could be halted if people stopped promiscuous relationships.*

Mei 15, 2003 **Rock, tueleze juu ya masomo na wazazi.** Vile wazazi walikuwa hapa. Tulikuwa tunaulizana maswali Walikuwa wanachua na kutuambia Tuliwambia yale tunafahamu Mama moja anatwambia juu ya vidonda Mimi nilikuwa mwandishi Ya yale yote tuliongea Tulipomaliza mimi nilisoma kwa wote Wazazi wengine hawakuwa wanajua Wakiambiwa waongee ama waoengezee Wengine hakuwa wanaongezea. Ama kama walikuwa wanaongezea, lakini walikuwa wanasema ingine. Sio kama ile yenye tulikuwa tumesoma Tulifurahia kusoma na wazazi	**May 15, 2003** **Rock, tell us your experiences of sharing with parents the subject of HIV/AIDS.** When the parents were here We were discussing and asking questions They told us what they knew We told them what we know One parent told us about wounds I was secretary of group, Took notes I presented to the rest Some parents knew about HIV/AIDS Other were not knowledgeable When told to talk or add They couldn't talk much Others told us what we didn't know We were happy to share with our parents.	*Rock, who has no time for some behaviors portrayed by adults, is very happy that he has the opportunity to tell them about some ways in which HIV is spread. He has come to know that some parents are not knowledgeable, and that gives him the power to educate them.*

Mei 15, 2003 **Rock, tueeze juu ya wale kudanganywa na wenye duka.** Hi mambo ya duka ni ukweli. Utaweza pata kama ni mwenye duka, Saa hiyo duka ni yako. Sasa wewe ni mzee, Msichana akicha kununua kitu dukani Halafu unaanza kukwambia ni aje Kuna mwingine huko Pahali tunaishi kwa mtoni hivi. Huyo mtu anaitwanga John Anapenda kuchokoza wamama Wale wenye wanakucha dukani. Siku moja kuna mama mwingine, Alienda kununua mafuta ya taa na mayayi mbili Akatoka ndani ya duka akaanza kumwambia maneno mingi mingi, Halafu huyo mama akaona Badala bwana yangu ataenda Kunigombanisha, akampiga na ile mayayi Akamwagia mafuta akaenda. Akamwachia hata paka change Huyo alimwesa kabisa Wanawake wajaribu to kukataa Wamaume wenye hiyo tabia mbaya Hiyo ndio njia tu ya kuzuia ukimwi.	**May 15, 2003** **Rock, tell us about those who are lured by shop owners.** This practice by shop owners is common You will find a man who has a shop He is an adult When a girl comes to shop He would start seducing her There one near my place He is called John He likes disturbing women Those who come to his shop One day another women came to his shop She was buying paraffin and 2 eggs He came out of his kiosk He started seducing her The woman got annoyed She feared the husband would quarrel with her She poured the paraffin and eggs on his face She left without any change He deserved that discipline Women should resist such sex predators It is the only way to avoid HIV/AIDS infection	*Rock, like other children, is very observant of what goes on behind many places, including shops. Knowing Rock, I imagine him hiding somewhere near the shop pretending to be doing something, when in fact he is keeping an eye on what turns out to be a nasty confrontation between an amorous man and a woman who doesn't entertain nonsense from him. It is interesting that Rock is able to link the woman's assertiveness and ways in which people could avoid being infected with HIV/AIDS.*

Juni 12, 2003 **Rock, tueleze juu yamashairi yale mlio juisiza juzi ?** Vile tulienda kutoa shahiri Vile tulikuwa njiani kwenda Watu walituangalia sana. Hasa hawakujua tunaenda kufanya nini Wanafikiria tuko matembezi tu huko town. Lakini tunajua kitu yenye tunaenda kufanya huko. Saa vile tulienda huko, tukafika huko. Haya ndio sa mwalimu akasema, tuseme yote Vile tulingia ndani, tukafanya shairi Watu walikuwa wanashikiza Wanashoma kutoka sisi juu ya ukimwi Mwalimu akakuja akatwambia tumepita..tukafurahia. Nilifurahia kwa sababu tulipita Na tumewasomeza watu wengi sana	**June 12, 2003** **Rock, would you tell your experiences of presenting the HIV/AIDS choral verse?** On our way to present the choral verse People stared at us wondering They didn't know where we were going They thought we were going for a walk in town As we went and reached the venue The teacher told us to say it all When our turn came to present We presented our choral verse People in hall were attentive When we finished many cheered us They were learning about HIV/AIDS When the results were announced The teacher told us we had won I was very happy we would continue Educating people about HIV/AIDS.	*Rock is happy they are taking the choral verse beyond the district. Knowing there is ignorance among people about HIV/AIDS, their presentation provides Rock with an opportunity to tell both adults and young people about the danger in their everyday lives. While the school community would have celebrated for winning, I wonder if they would have thought, like Rock did, that this was another opportunity to go forward to spread this awareness.*

Septemba 24, 2003 **Rock, tueleze yale umeona wakati wa likizo?** Huko mjini Kisii kuna pahali wasichana wa chuo kikuu Wanapenda kutembea na wavulana, wakishikanashikana , wanacheka kwa shauti Hiyo niliona vibaya sana inaweza kuwa mmoja hako na ukimwi Huenda kucheza na yeye apate ukimwi, Akifanya mapenzi atamwambukisia Nikiwapata vile wako wawili, nawakataza, Kuna mama pahali tunaishi Anafanya biashara kwa barabara Huyo mama anapenda mapenzi sana, Anaanza kupigania wanaume wa wenyewe Anasema hati huyu ni wangu Siku moja akaenda kujaribu baba yangu Baba yangu alimkataza Anashika watoto wadogoo, nawapeleka kwa nyumba, Siku moja ananishika, ananibeba kwa nyumba. Nikamuuma mkono, nikatoroka. Huyu mama siku moja analeta wababa usiku halafu saa kumi na mbili namka kwenda kununua maziwa, baba mwingine anatoka huko mleevu hako na ndevu mingiii	**September 24, 2003** **Rock, tell me what you experienced during the school holidays that you would want to share?** There is a street in the outskirts of Kisii town Frequented university students They like walking along this street They hold one another very closely I saw this was a bad behavior Maybe one could be carrying HIV virus They may play or make love They would be infected I will tell them not to be too close They should stop the practice There a woman living near our place She sells goods by the roadside She likes to make love She fights after people's husbands She says this is mine One day she tried my father My father ignored her She would snatch young boys Take them to her house One day she grabbed me, Taking me to her house I beat her hand, I ran away One day at 6am I went to buy milk Another man came out of her house	*Rock has not only been observing how the ordinary people behave in his community, but also how some of the older students from a nearby university campus behave. He deplores their behaviour and vows to tell them the risks. I wonder how these university undergraduates would respond if this young boy told them their behaviour is risky, that they could be infected by HIV.* *According to Rock, HIV/AIDS risks are ever present. Roadside retailers are as risky as shopkeepers whom the young and the older should avoid. They are likely to lure one to sexual adventures.*

	He was tall and bearded	

Chapter 7: Narrative Threads Resonating Across Eight Children's Stories

Clandinin and Connelly (1995) speak of stories we live by, tending to show different facets depending on the situation where we find ourselves. As I read the children's stories, I looked for threads in their stories to live by which they were living at this moment of curriculum making. I then pulled a thread from each child participant's experience to show there is resonance across stories. According to Conle (1996) resonance is:

> a process of dynamic, complex, metaphorical relations. It is not confined to one single strand of a story. It is a complex relationship among many aspects of a story. The metaphorical connections or correspondences come holistically, as a field, a scene, a narrative image. Conle goes on to demonstrate what she means by resonance by using illustrations from her own study. To illustrate, let us remember what the correspondences were in Leah's two stories—her own primary school episode and her rendition of Christina's story. In each case, there was a student and a teacher. The teacher asked questions which touched on the death of a parent. There was something the child in each case did not want to talk about, especially not in a classroom situation. In fact, in both scenes we can reconstruct a very similar plot around a student's reticence. A teacher asked a question which infringed on a student's private space, and a student reacted reticently; the teacher reflected and acted compassionately; the teacher understood the student's reticence when asked to reveal the dilemmas; the teacher did not

continue to infringe on the student's space, and the student appreciated the teacher's consideration. These are the core narrative fragments that, taken together, create a metaphorical relationship between the two scenes. (p. 313)

I tried to use a similar process to the one Conle (1996) described. When I read each child participant's story, I pulled out something that I heard repeatedly told in other's children's stories, something that resonates across their stories. I pulled aside a thread of what I understood they were saying; words would be different, but the parts of one child's narrative statement is connected to another. In Conle's words there were "core narrative fragmenta that, taken together, create a metaphorical relationship" (p. 313). For example, when I laid Stephanie's story alongside Bevin's story, they were both telling stories of what they "hoped to be in the future," and so when I laid the stories together, these two core narrative fragments created a metaphorical relationships. Bevin is suggesting she wants to live a good life and that resonated with Stephanie who also stated, "I want my life to be good." I pulled eight narrative threads resonating across eight children's stories: thread # 1 students learning in a transformed classroom milieu; thread # 2 students living as empowered learners in and out of school; thread # 3 students taking up educators' roles in and out of school; thread # 4 students challenging cultural taboos; thread # 5 students coming to know their worlds as worlds with places of risk; thread # 6 students becoming empowered to sustain themselves; thread # 7 students awakening to deceptions about HIV/AIDS; and thread # 8 students imagining their lives in a hopeful world. For every thread, I respond with comments about the meanings I made of what each child said. Alongside the comments, I looked for other scholarly conversations to engage in as I responded to the various threads. I pulled forward the works of scholars such as Clandinin and Connelly (1995, 1988), Noddings (1993), and Freire (1970a) in order to add

depth to my understandings of these resonant narrative threads. The eight narrative threads are in found poems and in Courier font. My interpretations are in Times New Roman font.

Thread # 1 Students Learning in a Transformed Classroom Milieu

The first thread that resonated across the narrative accounts of the eight children spoke to a changed classroom milieu. In Clandinin and Connelly's (1988) description of the four curriculum common places, they describe milieus as situations where curriculum is enacted. They described these milieus as "a pagoda of milieus" (p. 86), as milieus nested within milieus: classroom milieu nested within school milieus nested within community/cultural/institutional milieus. I understand milieus as narratively constructed. In order to understand the classroom milieu of Praxey's classroom prior to our working together, I understood it as one in which the teacher was the expert. Her role was "to fill the students by making deposits of information which he [or she] considers to constitute true knowledge" (Freire, 1970, p. 63). Reading children's stories, they too were telling that, in the past, the teacher never gave them opportunities to tell their experiences. They came to the classroom expecting the teacher to fill them with knowledge. As Praxey, the children, and I worked together, we began to transform the classroom. The mandated HIV/AIDS curriculum was merely a starting point. In the transformed classroom, we constructed knowledge together; everyone learned together, there were many resources to learn from. The children, teachers, parents, community members, and print materials were all learning resources in this

transformed classroom milieu. The way the classroom was arranged, children had space to move around and share their work. The changed milieu enabled children to draw pictures, compose poems, and act out plays and choral verses all focused on HIV/AIDS.

In the former classroom
Children used to make a lot of noise
Even when told to be quiet
They would still continue to be noisy
They would threaten the class monitor
They could harass you
They would not listen to the teacher
They would despise the teacher
They would pretend to be studying
Since we moved to this classroom
Learning has been different
Here they are not noisy
We all listen to the teacher and each other
We are fewer children
Our classroom is beautiful
It is big and has more space
It has photographs and posters. (Stephanie, March 7, 2003)

Stephanie described her experience as occurring in a milieu transformed from a hostile, unsafe, and undisciplined one to one which was safe, quiet, respectful, less crowded, and filled with curriculum resources. The transformed milieu provided each person with "a place to shine, to value and be valued" (Darling-Hammond, 1998), which I hear Stephanie experienced in the transformed classroom milieu.

In the past some children would make
Noise to the rest of the classroom.
When the teacher appointed a monitor
Children would harass him or her

Teacher would ask them to be quiet,
they wouldn't be quiet
Teacher would ask them to write,
they wouldn't write
Now we see the difference
These days children don't make noise
These days we understand well
We learn from other children. (Sharon, March 7, 2003)

Here, Sharon addressed how she experienced the change in the classroom milieu. She experienced it as a transformation from one in which unruly children disobeyed their teacher to one in which children were respectful and learned from one another. Noddings (1993) suggested that by "getting to know another, to feel what he or she feels, to be moved by this other—this is the essence of moral life" (pp. 12–13). Sharon seemed to suggest that in this transformed milieu the children were attending to each other, were getting to know another. This may be the beginning of what Noddings calls moral dialogue, the way Sharon suggested they were learning in the transformed classroom milieu.

In the other classroom
Children made a lot of noise
Even when punished by the teacher
They couldn't behave
When the teacher goes out
They would shout
Some will shout at your face
There were two boys
They used to disturb girls
But since we came to this classroom
It has been silent
Children are now well behaved
They are serious with their work. (Sam, March 7, 2003)

Sam described a similar experience of a changed classroom milieu. He experienced it as a transformation from a noisy classroom where the children were disrespectful to the teacher and each other to one where children respected each other. Sam drew attention to the tension-filled gender relationships in the earlier classroom. Children also respected the work they were doing. Noddings (1993) suggested that "to live peacefully and cooperatively with others and more serenely with ourselves, we need a well developed capacity to care" (p. 16). Sam's words suggest that the children were learning to care as they began to live more peacefully and cooperatively with others.

> In the other classroom
> Children would make a lot of noise
> There is a lot of dust
> You come in morning
> When you leave in the evening
> You are dirty
> Now in this classroom, we are few
> We learn very well
> There is a lot of space
> We are not squeezed
> Here we are quiet. (Nyamote, March 7, 2003)

Nyamote described a similar experience. However, whereas Sam, Stephanie, and Sharon spoke of the relationships among students, of the relationships between students and their work, of the relationships between students and teacher, Nyamote experienced it as a transformation from a noisy, congested, and dirty classroom to one which was tidy and spacious. Ellis (2002) suggested that "without safety, social acceptance, and the absence of ridicule or harassment, students cannot fully participate in or benefit from the

learning activities they are invited into" (p. 16). As Nyamote described his experience, I wondered if he felt safer in the way that Ellis described. Certainly in Bevin's words, I saw her describe feelings of safety, both physical and emotional, social acceptance, and absence of ridicule and harassment.

> We had no space to move around
> The teacher would stand at a distance
> Few would hear her voice
> Here we have a lot of space
> We have many pictures on the wall
> We can move and interact with the teacher
> You can present your work when asked
> At times the teacher would clarify some information
> The teacher and students would cheer you
> This classroom is great
> We present our work in front of the rest
> Different from the classroom we were before
> Here we are organized into small groups
> Each group is named after a mountain. (Bevin, March 7, 2003)

Bevin experienced a transformed classroom milieu, with space to move and interact with the teacher, space and opportunity to share work, space to work cooperatively with other students, and affirmation from students and teacher.

Thread # 2 Students Living as Empowered Learners In and Out of School

The second thread that resonated across the narrative accounts of eight children was of students living as empowered learners in and out of school. When children told their stories of confronting people engaged in immoral activities in different contexts, it

showed they were committed to stop the spread of HIV/AIDS. Freire (1970a) wrote of problem-posing education where "students, as they are increasingly posed with problems relating to themselves in the world and with the world, feel increasingly challenged and obliged to respond to that challenge" (pp. 68–69). As the children were faced with the problems of HIV/AIDS relating to themselves in the world, I heard them speak of feeling challenged and obliged to respond.

During the school holidays
I was going to fetch water from the river
I met a guard who seduces young girls
I told him not to continue that practice
He will be infected with HIV virus
He was bitter and chased me with a cane
I left him and went to fetch water
On my way back I found him drunk
There was a girl accompanying him
I didn't know where they were going
These days since I learned about HIV/AIDS
I have stop those who indulge risky behaviour
I report those who indulge such behaviours
That is why I confronted the guard
We are expected teach them to stop the practice. (Sharon, May 7, 2003)

Sharon's story spoke of how she accosted a guard. In Freire's (1970) words, she faced a problem, that is, a guard who might be infected with HIV/AIDS and who seduced young girls, and she felt obliged to respond. She experienced it as a moment of empowerment, an empowered way of living both in and out of school. She had to stop people who were sexually harassing young girls. According to Greene (1971) "the student will only be in a position to learn when he is committed to act upon his world"

(Flinders & Thornton, 1997, p. 146). For Greene, only when students are empowered are they in a position to learn. Such is the way Sharon has been learning now that she is empowered to act vigorously to change the world around her.

Since I came to know about HIV/AIDS
I stop people from engaging in illicit sex
I tell them not to play around with their bodies
They can be infected with HIV/AIDS
One time I found a boy and a girl
Having sex in a maize plantation
Belonging to my cousin
When they saw me, they ran away
I reported them to their father. (Stephanie, March 18, 2003)

Stephanie described a similar experience when she described how she challenged people who were engaged in unsafe sexual intercourse. She experienced it as finding courage to tell people to stop engaging in reckless sex. Freire (1970a) suggested that when we bring consciousness into existence, "that existed objectively but had been perceived in its deeper implications begins to stand up, assuming the character of a problem and therefore a challenge" (p. 70). Stephanie's words suggested she was becoming conscious of problems posed by HIV/AIDS. Stephanie was living an empowered life in which she was challenging behaviours associated with the spread of HIV/AIDS.

I was sent to Kisii town
On my way I met two boys and a girl
They were talking, holding one another
I stopped and watched them
I wanted to tell them that is bad behaviour
They were older,
I feared they would hurt me

I was undecided, to follow them or to proceed
I decided to continue my journey. (Rock, May 7, 2003)

Rock described a similar experience of wanting to confront young people who publicly displayed "bad behaviour." He experienced it as a dilemma when he wanted to confront them but feared he would be injured. Friere (1970a) suggested education is liberatory if it "bases itself on creativity and stimulates true reflection and action upon reality" (p. 71). As Rock was faced with a reality, a context where HIV/AIDS was spread, he felt challenged and obliged to take action.

I saw a school girl in this compound
She is in Standard 5
She was coming towards our home
Then a school watchman called her
This girl went to meet him
They entered in one classroom
It was on Saturday evening
It was around 4pm
I decided to monitor what they were doing
There were no other students
I told her there were boys calling her
She told me to tell she was coming
They made love as I hid in a corner
The girl complained, she was tired
The man set her free
I went home and told my father
My father came and inquired about it
He denied what I had seen. (Sam, May 7, 2003)

Sam experienced empowerment by describing how he shadowed and then reported child sexual abuse involving a school watchman and a school girl. Nyerere (1967) suggested that education should "prepare young people to live in and serve the society,

and transmit the knowledge, skills, and values and attitudes of the society" (p. 2). I understood Sam felt challenged to take action as he monitored the crime the watchman was committing.

Thread # 3 Students Taking Up Educators' Roles In and Out of School

When I read the stories of the children, I heard them speak about how they have become empowered educators (Dewey, 1929; Freire, 1970). They have a sense that they could be educators both in and out of school. Freire (1987) wrote "education is a moment in which you seek to convince yourself of something and you try to convince others of something" (p. 33). I heard the children convincing themselves about the dangers of HIV/AIDS and then trying to convince others. They were, in Freire's words, involved in education, in curriculum making. Furthermore in this education there was "respect for individual voice" and "there is infinitely more feedback because students do feel free to talk- and talk back" (hooks, 1994, p. 42). By being involved in curriculum making, the children became convinced of the menace of the HIV/AIDS epidemic and felt empowered to convince others. As I read what they were saying, I understood they were, in many ways, taking up the educators' role.

I want to educate children
Not to indulge in illicit sex
They be good children
They would become good adults
I would like to show how it spreads
I would go to the community
When I will tell them
I would recite them my poem

To announce HIV/AIDS is dangerous
If they want me to use a radio
I will use it to educate about HIV/AIDS. (Sam, June 13, 2003)

I heard Sam describe how he experienced a change in how he felt about what he needed to do. He experienced it as taking up the role of an educator of children about the dangers posed by the HIV/AIDS menace. Sam now believed that it was his responsibility to educate children to protect themselves from being infected by HIV/AIDS. In this way they will grow and become "good" adults. Noddings (2002) suggested that educators of moral education should be those who "reach[es] towards the living other with a feeling that responds to the other's condition" (p. 42). Sam's experience was one of wanting to reach towards others with a feeling that responds to the other. He wanted to share his stories of experiences, the poems, and radio announcements and, in so doing, to reach a wider audience in and out of school.

I have taught people
There is this girl who indulges in sexual adventures
I told her the dangers she risks
I told her she could be infected by HIV/AIDS.
She has stopped the practice
She now goes to school
Then there is other woman
Who liked to move around
With men in the bar
I talked to her about the risks
I told her HIV/AIDS is dangerous
It has no cure
It has killed many people
And it has no friend
These days she has stopped

She now stays at home. (Sharon, June 13, 2003)

Sharon described a similar experience out of school. Sharon spoke of being an educator of girls and women in the community, making inroads by highlighting dangers poised by HIV/AIDS. Her actions resulted in a change of behaviour in two women's lives. Freire (1985) suggested that "education for freedom is an act of knowledge and a process of transforming action that should be exercised on reality" (p. 102). Sharon's words suggested that she experienced education for freedom which empowered her to act on the reality of the HIV/AIDS menace, as she tried to change risky behaviours of women and girls in and out of school.

I can educate people about HIV/AIDS
I can stop illicit sex
I can stand before people
I can recite a poem
I can draw picture of infected people
Tell them how HIV/AIDS is transmitted
I would like to have good life
I will be careful in relating with boys
I don't want to be infected by HIV/AIDS. (Bevin, June 13, 2003)

Similarly, when I read what Bevin was saying, I heard the voice of an educator. Bevin would like to educate people to hate the HIV/AIDS menace by reciting poems, drawing pictures of infected people, and being a model of living a good life without HIV/AIDS. Freire (1973) wrote the "role of man was not only to be in the world, but to engage in relations with the world—that through the acts of creation and re-creation, man makes cultural reality and therefore adds to the natural world" (p. 43). Similarly, I found Bevin trying to recreate the world, educating people to change their choices in the face of the HIV/AIDS menace.

At home I educate men when earning salaries

They shouldn't spend it all in bars
Look for prostitutes to spend with
They shouldn't leave their children starving
Should take care of their families
I teach my friends not to steal maize
Not to steal money to take to friends
In exchange for sex, it is dangerous. (Rock, March 18, 2003)

Similarly, when I read what Rock was saying, I heard the voice of a boy who was becoming an educator about HIV/AIDS. I found Rock to be particularly interested in educating adult men who spend their time in bars with prostitutes. Rock thought that not only do these men abandon their families but they were likely to expose themselves to many risks associated with such behavior including illicit sex and HIV/AIDS infection. Rock was hopeful that he would also convince his friends not to steal to buy sex because of the dangers. Freire (1985) suggested that a student attained what he called "vigilant attitudes" when she or he "wants to transform reality so that what is happening in a given manner begins to happen in another manner" (p. 158). Rock appeared to be a child who had developed a vigilant attitude about immoral behaviours as he tried to educate adults in bars and the youth he knew.

Thread # 4 Students Challenging Cultural Taboos

In this experience of curriculum making, children sought information from the parents in the broader milieu out of the school. Consequently these children found themselves challenging the cultural taboos within their community. Silin (1995) wrote that talking about HIV/AIDS meant "talking about sex, drugs, and even death, often taboo subjects that are not easily packaged" (p. 235). Talking

about HIV/AIDS in this Kisii school raised issues such as Kelly (2000a) noted, that is; "in many societies, parents do not provide information on or discuss sexual issues with children" (p. 21). In this situation, "a wall of silence surrounds it, publicly and privately (Kelly, 2000a, p. 30). Now that these children are empowered, they feel capable of challenging these walls of silence which prevented them from talking about the HIV/AIDS epidemic.

I went to ask my mother
It was in the evening
We were having supper
What is HIV/AIDS?
She started laughing
Then she surprised me
Who told you that?
I got afraid she will beat me
I then asked her again
What is HIV/AIDS?
Again she asked me
Who was telling me all that?
She thought I was becoming naughty
I told her it is the teacher
She told us to come and ask
She told me
if it were not from the teacher
I would beat you. (Nyamote, March 14, 2003)

When I read what Nyamote was saying, I heard the voice of a young boy in a vulnerable situation. In his story, experienced in the broader milieu outside school, he knew there were risks involved in talking about the subject. Even though he sensed there would be difficulties, he said he was "surprised" by the difficulties of negotiating with his mother to make space to talk about HIV/AIDS. He

experienced these difficulties because there are social and cultural taboos around talking about sexual contact which is the main mode of transmission of HIV. The discussion was only possible when his mother knew that Nyamote had been sent by his teacher. Freire and Antonio (1989) wrote, "source of knowledge lies in inquiry, or in the act of asking questions" (p. 37). Nyamote's source of knowledge was also in the inquiry, asking questions of his mother. Like Katherine, the teacher participant in Miller (1990) who had "feelings of powerlessness that sometimes overwhelmed her once she left the secure place our [their] meetings had become and re-entered her elementary school" (p. 108), Nyamote also could have felt powerless, but he did not, as he challenged the cultural taboos and asked his mother questions.

The teacher asked us to go and find out
More about HIV/AIDS from our parents
I went and asked my mother
I just went and asked her
I was asking her while outside the house
We were seated under a shade
I interviewed her in the evening, 4 pm
I was with my elder sister
I was afraid my sister was laughing
She was laughing
I thought I will be punished
My mother was just quiet, she didn't laugh
At first I was annoyed,
Then mother asked her to leave us alone
It is when she left
My mother asked me who sent me
I told her, it was my teacher. (Sharon, March 14, 2003)

Similarly, when I read what Sharon was saying, I heard a voice of a girl scared as she wondered how to negotiate an opening with her mother to start talking about the subject matter of HIV/AIDS. In her story, I particularly understood her thinking that this was a taboo subject. Sharon felt vulnerable to those around her, her mother and elder sister but she, too, persisted and felt that the "source of knowledge lies in inquiry, or in the act of asking questions" (Antonio & Freire, 1989, p. 37). It was not until her mother learned Sharon had been sent by her teacher that her mother created space to talk about HIV/AIDS. Katherine, the teacher participant in Miller (1990), found herself struggling "with the extent to which her voice was not welcomed or encouraged within the conversations of those who decided upon issues of curriculum" (p. 140). Sharon encountered that initial sense of her question not being welcome but persisted, challenging her mother to respond.

They say it is a taboo for a circumcised boy
To talk about how HIV/AIDS is transmitted
In front of their parents
But I want to break that taboo
So that they are not infected by HIV/AIDS. (Gidi Gidi, June 13, 2003)

Similarly, when I read what Gidi Gidi was saying, I heard the voice of a young boy who was willing to be vulnerable for the sake of educating people about HIV/AIDS. When I read his story, I particularly understood him as a young boy who openly challenged some socio-cultural taboos about the spread of HIV/AIDS. He did not mind starting with his parents. Miller (1990) stated, "to become challengers requires active constructions of our own worlds and our own possibilities even as we look to see and to challenge the forces and structures that prevent them" (p. 147). For Miller, only when we construct the world we want to live in are we

in a position to challenge obstacles that prevent its making. I heard Gidi Gidi's words of wanting to live in a safer world than it is now. He was committed to constructing a world free of HIV/AIDS.

I went and asked my older sister
She laughed at me and ran away
I was ashamed I went and asked my mother
My mother told me she had not been taught
I asked my father,
He told me to let him think about
He was going to work the following day
I went to ask my elder brother
I was at first scared
I feared he would blast me
He was not worried, he knew about HIV/AIDS
He was laughing with his wife
I also started laughing too
He told me HIV/AIDS is dangerous. (Rock, March 14, 2003)

Similarly, when I read what Rock was saying, I heard the voice of a frustrated boy who had an uphill task in getting information about HIV/AIDS from his parents. In his story, I understood that he was uncertain about how to get the information. At first, he asked his sister and she refused his question. Next he asked his mother who said she had not been taught. His father also evaded his question. I wondered if Rock's parents were genuinely ignorant or if they were feeling vulnerable discussing a taboo subject. Silin (1995) wrote for "some adults the reluctance to talk with children about HIV/AIDS reflects their own lack of knowledge" (p. 233). This could be happening in Rock's context. As the parents evaded his questions, Rock felt more vulnerable. He decided to talk to his brother who seemed less vulnerable, although Rock feared a rebuttal from him. However, his brother's response

made him feel secure in pursuing the subject. Only by being persistent and challenging was he able to get the information he was seeking.

Thread # 5 Students Coming To Know Their Worlds as Worlds With Places of Risk

When I read the children's stories, one way I understood them was their retelling of coming to know risky places in the broader milieu outside the school. Silin (1995) wrote

> when people first began to take the facts about HIV transmission seriously, they had to explore previously unrecognized moments of their vulnerability in their own lives. The middle-aged woman whose husband had been through major surgery needed to calculate the odds that he might have received a unit of infected blood; a young male teacher needed to assess his resistance to carrying a condom on his weekend date. (p. 231)

These children also have come to take the facts about HIV/AIDS very seriously. They have come to read the world differently. They read some places, previously recognized as maize fields and shopping stores, as risky places. They saw bars not as social places but as places of immorality and risk. The routes to the river were no longer safe walking places; they were frequented by sexual predators. The stores where people buy their daily bread have become places where owners might lure children to sexual encounters. The "matatu" (commuter taxi) was now a risky transport. By riding in matatus, girls could be lured into immoral activities. All these new perspectives were happening because of the curriculum moment lived by these children that enabled them to reflect on their lives

in the context of the HIV/AIDS menace. Silin (1995) wrote "successful prevention efforts at all age levels do not seek to abstract and control specific behaviors but rather to help people examine sexual and drug-using practices in the context of their total lives" (p. 230). I heard these children experience the new ways to examine the contexts of the lives.

He is a man who likes to make love
He gets woman and brings them to our land
Where they make love
When you look at the man's face
He has several wounds
If you press one, blood would spill
Here he is accompanied by a woman from the bar
There is a bar known as Casablanca
It is where they go and make love
He likes bringing many women
The landlord was bitter, he sent him away. (Rock, May 10, 2003)

When I read what Rock was experiencing, he has come to experience places like bars, previously seen as entertainment venues, as places where people practice unsafe sex. Freire (1987), in writing about education as "democratic education, an unveiling education, a challenging education, a critical act of knowing, of reading reality, of understanding how society works" (p. 38), made me think about how Rock's experience has empowered him to come to know about risky places in his community. Rock has come to resent the behaviours of a man he thinks is HIV positive and has come to hate places this man socially frequents.

One day we were going to the river
There is this naughty boy at the river
He likes touching girls
He touched one of my friends
My friends told him to stop that behaviour

As we were carrying water back home
This boy followed my friend
He asked if they would go
To make love somewhere
She cried out loud
People came and rescued her. (Bevin, September 24, 2003)

Similarly, when I read what Bevin was saying, I recognized the voice of a girl who had come to experience places along the way to the river as risky and as frequented by sexual predators. Noddings (1993) wrote, "once we feel another's fear or pain, we are far more likely to respond morally" (p. 15). Bevin's words suggested that she was now morally attending to those in risky places like her friend who was being sexually harassed.

When I was going home
I met a drunk man and woman
They wanted to make love
When they saw me, they stopped
I continued my journey home
They were watching
I hid in the bush
I heard the man tell the woman
Let us go to the bush
The looked to see whether I had left
He found I was watching them
To find out what they were up to
He started chasing me
Another time we were eating guava
There is a narrow path passing by
Here I found another girl
Holding a boy as they walked
They went to a maize field
I asked them where they were going

The boy started to chase me. (Stephanie, May 7, 2003)

Similarly, when I read what Stephanie was saying, I recognized her voice as that of a girl who was daring, hiding in bushes to monitor bad behaviours. In reading her story, I understood she now saw maize fields were not as beautiful as they were portrayed. She saw them as becoming a haven of sexual activities. Noddings (1993) wrote that when we are "aware of what we are going through, we can wrench ourselves away from isolated self and attend to the other" (p. 15). Stephanie's words suggested there were many risky places, and she felt obliged to help women who were sexually harassed.

It is risky for girls to buy provisions
A girl would be sent to the store
She would find the owner
He would ask what she wants
He would suggest that she gets it free
He would invite the girl inside the shop
If the girl agrees, they would have sex
He would give her free items
It is not wise for a parent
To send her girl to shop late evening
It is better during day time
Here at school I see a lot
During break time
There is a commuter taxi
commonly known as matatu
and this one christened JP
It always hoots bah! bah!
A girl would enter the rear cabin
The driver would retreat to the back seat
They would make love
The girl would return to class
When the teacher asks her why she is late

She would tell the teacher
We had gone to fetch water from the river. (Gidi Gidi, May 15, 2003)

Similarly, when I read what Gidi Gidi was saying, he was cautioning children about places that were risky, asking them to tread carefully. Noddings (2002) suggested "young people have to learn not only to take appropriate responsibility for the moral growth of others but also to insist that others accept responsibility for their own behavior" (p. 98). When Gidi Gidi described the matatu and shop owners luring girls to sexual intercourse, I heard him feeling responsible for the moral growth of others.

Thread # 6 Students Becoming Empowered to Sustain Themselves

When I read Nyamote's story of almost being raped, Rock's story of being invited to a woman's house, Sharon's story of being bought sweets, Sam's story of being invited and declining, I understood they were becoming empowered to sustain their lives in the face of these encounters. Dewey (1929) wrote that to prepare a child "for the future life means to give him [child] command of himself; it means so to train him [child] that he will have the full and ready use of all his capacities that his eye and ear and hand may be tools ready to command" (p. 18). As the children came to know the risks posed by HIV/AIDS, they did not want to be drawn into any activities associated with sex. This was the beginning of what Dewey calls giving children command of themselves for future life.

This man would stop young boys
He demands sex by force
He will threaten you with a cane
He gives you money in exchange for sex
There is a boy in this school

He is in Standard 2
He gave him money
So they could have sex
He one day tried to grab me
I beat his arm
He hit me back
I then stoned him and ran away. (Nyamote, May 10, 2003)

When I read what Nyamote was saying, I recognized his voice as one of empowerment. In reading his story, I understood Nyamote telling young people to learn to say No! to any sexual advances even if it takes a fight to come out of it, as this would save them from being infected by HIV/AIDS. Silin (1995) suggested that "children need to study what is, reflect on what might be, and experience strategies that help them to achieve their ends" (p. 249). Nyamote was a child who learned about the HIV/AIDS menace, how it might be transmitted, and was empowered to firmly refuse any coercion to indulge in sexual intercourse.

One evening I met a man at the shop
I had also been sent to the shop
He bought sweets
He wanted to give me
I refused and dropped them
I refused his kindness
I bought what I wanted to buy
I then ran back to our home
I have been taught by my teacher and mother
To say NO! to such gifts
I could be lured into risky activities. (Sharon, May 15, 2003)

Similarly, when I read what Sharon was saying, I recognized it as the voice of an empowered girl who had made a decision to say No! to sexual advances. In reading her story, I understood Sharon was showing her firmness not to entertain gifts from shop

owners or strangers. Her resolve to say No! helped her escape daily traps. Silin (1995) wrote that "we have the responsibility to provide opportunities for children to know themselves as young community activists and to experience the power of collective responsibility to large and small social problems" (p. 249). Sharon was a child who was concerned with the spread of HIV/AIDS in her community. In Silin's words she was an activist in her community.

There a woman living near our place
She sells goods by the roadside
She likes to make love
She fights after people's husbands
She says this is mine
One day she tried my father
My father ignored her
She would snatch young boys
Take them to her house
One day she grabbed me,
Taking me to her house
I ,beat her hand, I ran away
One day at 6am as I was going to buy milk
Another man came out of her house
He was tall and bearded. (Rock, September 24, 2003)

When I read what Rock was saying, I recognized it as a voice of a young boy who had made a decision of abstaining from sexual activities. Silin (1995) said, "students should be asking questions about societal responses to HIV/AIDS and learning to see themselves as citizens who can make decisions that will give directions to that response" (p. 242). Rock was living in the context where adults did not seem to care that they could be infected by HIV. Consequently, Rock decided not to indulge in sexual intercourse that could expose him to HIV.

Thread # 7 Students Awakening to Deceptions About HIV/AIDS

When I read the children stories of what they were learning about HIV/AIDS, they were saying that victims infected by HIV were being cheated. They were questioning deceptive stories around HIV/AIDS. Kelly (2000a) wrote, "coping with the epidemic and stemming its advance is made more difficult, in educational situations and elsewhere, by reluctance to acknowledge the existence of the disease" (p. 21). In children's words, I heard them wondering why the society was reluctant to acknowledge the existence of the HIV/AIDS epidemic. The children felt the HIV positive patients were being cheated by doctors who said they suffered from other ailments. They felt the medical personnel are not helping to curb the spread of HIV.

He told me HIV/AIDS is dangerous
It doesn't discriminate the old and the young
When you see a doctor, you are told it is typhoid
You continue taking drugs
You will waste your funds
Finally, you are told you have HIV/AIDS
Now you will go home
You continue taking good diet
As you await your death. (Rock, March 14, 2003)

When I read what Rock was saying, I recognized that he knew that doctors sometimes tell cover stories about HIV/AIDS. In reading his story, I understood Rock was dismayed at the way HIV positive people were being cheated by not being told they have AIDS. He was saddened by how wasteful and hopeless their lives were made to be like in the world of HIV/AIDS. Kelly (2000a)

wrote, "when people experience AIDS-related sicknesses, the tendency is to focus on the illness and the immediate steps for its treatment, but without mention of AIDS" (p. 21). In Rock's words, it was this tendency to focus on AIDS-related illness and not telling patients their health status that he found deceptive.

She told me HIV/AIDS is dangerous
It is important to know about it
You would be careful in what you do
She has seen many infected people
They are thin, coughing, and have wounds
They cheat they suffer from malaria
I came here and taught children. (Eve, March 14, 2003)

Similarly when I read what Eve was saying, I recognized a voice worried about HIV/AIDS. In reading her story, I understood Eve was cautioning young people to read carefully the symptoms of people infected by HIV/AIDS as nobody comes forward to say he or she is HIV positive. Kelly (2000a) said, "it is concealed as TB or malaria or meningitis or just as 'sickness.' This silence reinforces the sense of shame at both personal and institutional levels, and this in turn leads to further stigma and discrimination" (p. 30). Eve learned that even the medical doctors are afraid to speak out as they lie and say HIV positive people have malaria when such patients' symptoms indicate they have AIDS.

He told me if you are infected by HIV
And you went for medical examination
If you are found to be HIV positive
They lie that you are suffering from malaria
They give you medicine
You will take medicine until you die. (Gidi Gidi, March 14, 2003)

Similarly when I read what Gidi Gidi was saying, I recognized his voice as scornful of the medical world in the way they are treating HIV positive patients. In reading his story, I understood Gidi Gidi as wondering whether it is worthwhile for people to continue visiting hospitals when they are not told the truth of their medical condition. Kelly (2000a) wrote, "when death occurs, it is attributed to an opportunistic infection such as tuberculosis, but the role of HIV in destroying the body's natural defenses against such infection is rarely acknowledged" (p. 21). Gidi Gidi was now awakening to the deceptions about HIV/AIDS that Kelly noted.

Thread # 8 Students Imagining Their Lives In a Hopeful World

When I read the following children's stories, they were all saying they want to lead a good life, they wanted to live their lives to the fullest. In their stories I understood they were living in a hopeful world. Freire (1994) wrote, "The moment we not only lived, but began to know that we were living—hence it was possible for us to know that we know, and therefore to know we could do more ….We cannot exist without wondering about tomorrow" (p. 98). I hear Freire's ideas echoed in the words of the children as they began to imagine living empowered lives and were starting to have a sense they could change the world, making it more hopeful through taking social action. My intent was to get these children to learn about their own lives, but they took the ideas away from me and Praxey in some ways and started to say "I can change the world, I can go to the world and educate others."

I have learned HIV/AIDS is dangerous
I want my life to be good
I have learned the good and the bad. (Sam, June 13, 2003)

When I read what Sam was saying, I recognized his voice as one of a happy child who had made a decision to live a hopeful life. In reading what Sam experienced in the process of curriculum making, he had come to see both the good and bad things that go on in and out of school milieus where the threat of being infected HIV/AIDS is always a possibility. Jevne and Miller (1999) suggested that "you can see sure signs of hope in those who willingly risk, those who unselfishly give, those who courageously start over" (p. 19). Sam saw sure signs of hopeful life if he resisted behaviours associated with spread of HIV/AIDS.

I would like to have good life
I will be careful in relating with boys
I don't want to be infected by HIV/AIDS. (Bevin, June 13, 2003)

When I read what Bevin was saying, I recognized the voice of a hopeful girl who had made a decision to live a good life. Jevne and Miller (1999) wrote that "the person speaking really does believe, really does see the possibility. They may even have lived that possibility. Maybe it's not a sure thing, but there's certainly plenty of reason to hope" (p. 21). Bevin's words suggested she thought HIV/AIDS could ruin her good life and that she had to be careful in the way she related with boys. This could be the beginning of what Jevne and Miller call a reason to hope. Bevin suggested that she believes there is the possibility of good life if she avoids casual relationships with boys.

I will be the model
I want my life to be good
I would like to show good behavior
I should not indulge in reckless sex
I will be careful when I go to shop

I will refuse free pops from boys. (Stephanie, June 13, 2003)

When I read what Stephanie was saying, I recognized her voice as that of a hopeful girl who had made a decision to try new ways to live in her world. Stephanie was hopeful she would succeed. Jevne and Miller (1999) suggested, "begin by turning off your 'interior judge,' that part of you that so easily squashes untested ideas. Tell yourself, …. Sometimes, in fact, it is that seemingly absurd thought that will ignite your hope" (p. 31). In reading her story, I understood Stephanie was wanting to try these untested ideas of being a model, avoiding sex, and refusing gifts for the good of her life.

I want my life to be good
Before I marry I will be tested for HIV/AIDS
My wife will also be tested
Then I will marry her. I will avoid taking illicit drugs and alcohol. (Gidi Gidi, June 13, 2003)

When I read what Gidi Gidi was saying, I recognized his voice as that of a hopeful boy who had made a decision that life was worth living by setting criteria on sexual intercourse. Jevne and Miller (1999) wrote, "hope is not about moving mountains. It's about moving one single stone, and then another. Hope is not about changing the world. It's about making a little difference in one part of the world" (p. 33), which I heard Gidi Gidi had chosen to live by. In reading his story, I understood Gidi Gidi has decided to take one step of not indulging in sex unless his partner has been tested for HIV/AIDS. Gidi Gidi has been involved in curriculum making and has come to know that HIV/AIDS is mainly transmitted through sexual intercourse. Gidi Gidi, Sam, Stephanie, and Bevin are now imagining their lives in a hopeful world.

Summary

The eight threads show the children participants' stories to live by as they were lived at the moment of curriculum making in the in-classroom, out-of-classroom and out of school places. The way the classroom was constructed enabled the children to negotiate these stories to live by, who they were, and the shape of the landscapes in which they lived in the in-classroom and out-of-classroom places and on the out of school places. In Chapter 8, I pick up what this means for the teaching of the HIV/AIDS curriculum in Kenyan schools. I try to explore how the mandated curriculum is lived in Kenyan schools and the possibilities for what I call, "re-making teaching moments: what's been learned."

Until silence set in
It is a year now since I started teaching
Primary school Grade 4 social studies
It has been exciting to teach young boys and girls
With an appetite to learn about the subject matter
Until the silence set in.

I remember last month,
Our head teacher called us to staff room
To tell us about new updates
Sent over by Ministry of Education
Wondering the urgency of being called
Only to be handed the 'AIDS Education' curriculum
A curriculum for teaching HIV/AIDS in classroom
Either separately or infused in main carrier subjects
Ooh! Since then, it has not been easy
Teaching HIV/AIDS curriculum in my classroom
I don't blame students and myself
For the manner in which we are behaving
I was brought up and socialized into believing
Sex talk was a gender issue
Men talk freely with fellow males
And same for females
Whenever I introduce sex education content
Boys and girls will turn their heads to different directions
Each wishing not to be asked to respond
Wearing faces of anxiety, gloom, and fear
End of class bell met with lots of cheers
To whose achievements, I wonder?

Yet, I'm not surprised by their response
Me too! I have had a rough time mentioning
Some of the words on sexual topic
I have been asked to clarify some
Of those words by students
I have found them horrific, distasteful, and demeaning
I have at times wished the world would swallow me
Rather than pronounce some of these sex words
The subject has made me live in the world of evasion
Choosing topics that are 'harmless' to talk
Leaving the rest to 'experts'
When I'm asked to respond to sexual topics
I feel I'm being asked to tell my personal life
It would have been understandable
If the class was of my gender
Now I'm ashamed to respond to students' questions
I'm stammering, unable to find words
Even to tell them, they should have not
Imagined of me knowing sex or doing such an act
It would have made sense if they had asked me
If I have ever shared a table with people of opposite sex?
Yes! I'm not surprised that all of us
Me and my students seem to have
Hit the roof, not because of our wish
But of being told to reverse our lives
Lives that have been nurtured by our traditions
Telling us to de-link from the same
To a new relationship
They say, traditions live forever
Who are we to dare the traditions?
They say, "it is the wearer of the shoe

Who knows where it pains"
Yes! HIV education curriculum!
Is a pain on both of us, me and the students
Shouldn't we be involved in its development,
Negotiate its content in the context of
The classrooms we teach.

I authored the poem and it reflects Praxey's and my experiences. This is what Praxey and I imagined to be the dilemma teachers in Standard 4 had to attend to as they teach HIV/AIDS curriculum.

The poem depicts the dilemma facing teachers who are asked to teach a mandated HIV/AIDS curriculum in Standard 4 and other levels. The way this curriculum was handed to the Kenyan teachers depicts teachers as recipients, who "possesses what is moved down the conduits, teachers become in our sense…curriculum drivers" (Clandinin & Connelly, 1992, p. 370). Here, I, too see education policy makers pushing this mandated curriculum down the conduit to the in-classroom places where teachers live. When teachers received such a mandated curriculum which they had little input into its making. The imagined teacher in the poem is caught in a situation where she feels frustrated and not sure how to proceed with this overwhelming document. The mandated curriculum on HIV/AIDS was introduced for use in Kenya's primary and secondary schools. The "AIDS education syllabus for schools and colleges" by Kenya Institute of Education (1999) outlined some learning outcomes which included the ability for the learners to:

> acquire necessary knowledge, skills about HIV/AIDS, STD's; appreciate facts and issues related to HIV/AIDS and STD's; develop life skills that will lead to AIDS and STD's free life; identify appropriate sources of information on HIV/AIDS and

STD's infection; show compassion towards and concern for those infected and affected by HIV/AIDS; to be actively involved in and control of HIV and STD's schools and out of school activities aimed at prevention of infections; and communicate effectively with peers and others, issues and concerns related to HIV/AIDS and STD's. (p. vii)

Teachers in Praxey's school are hestitant when asked to teach this mandated HIV/AIDS curriculum. Praxey feels teachers may lack the moral obligations to teach the mandated HIV/AIDS curriculum. Praxey expresses the story lived by many teachers who are asked to teach HIV/AIDS curriculum.

they are there, some who feel that. There is a teacher who teaches standard 5, I tried to give him the books to use, the same I am using, he was telling me…No! I am not going to teach that one…come and assist me to teach it. It was something to do with adolescence, their body changes. When I asked him why he did not want to teach, he said, "No! I am not going to teach, there are big girls in that class." (Conversation with Praxey, Feb. 20, 2003)

When teachers hold such attitudes, I doubt much of the HIV/AIDS mandated curriculum is being taught in the classroom. It is like a showcase curriculum which is there for display. It is not finding its way into the classroom. If a teacher displays this attitude when asked to teach adolescents, then I wonder whether this mandated HIV/AIDS curriculum is taught at all to younger children.

The Sensitive Nature of HIV/AIDS as a Subject Matter

The mandated curriculum fails to be cognizant of the sensitive nature of HIV/AIDS-related information which is often surrounded by silence, secrecy, stigma, and denial. Kelly (2000a) says,

> there is no acknowledgement of its presence. A wall of silence surrounds it, publicly and privately. There is a reluctance to get it out into the open. It is concealed as TB or Malaria or Menengitis or just sickness. This silence reinforces the sense of shame at both personal and institutional levels. (p. 30)

In Kenya, one way HIV/AIDS is transmitted through sexual contact. To most Kenyan people talking about sex is a taboo (Galava, 2001). Discussing HIV/AIDS openly becomes a big issue for teachers as well as students as they are part of this society which lives on silence. They believe that sexuality as a subject is too sacred to be talked about out of the adult context (Galava 2001). In Kenyan communities, sex is so secretive that young people have to find out on their own what sex is all about.

> Sex is never discussed anywhere from families, you do not talk about it, you do not share about it with your children. When it comes to school, that is where maybe you find children in Science want to know about themselves or that. It gets finished there in school. It does not go back home. So the way our families are, they become a big barrier. If it were that every parent is free to talk to a child where such things are, it could be a continuous thing, at home we know about it, in school we know about it. So sometimes, children take it as if it is a matter for the school.

I do not know what happened. Even to my parents to mention a word sex is not good. And in that way, people were not told as to why it was not good to mention. Even children who are now growing up, understand it the same way we got it. So sometimes we do not know why it is not spoken. I do not know how to explain it, I found it that way. Some feel that it is being disrespectful to discuss sex with your children, not organs only sex organs, but others like how to sit and dress. The problem is that the way some people are brought up, they also want to bring up their children the same way. That is why some children want to discover so early about themselves, by having sexual intercourse with others. Because nobody has told them, they want to discover why this sex is not being talked about. (Conversation with Praxey, March 4, 2003)

Policy makers expect teachers to teach mandated HIV/AIDS curriculum to children without due consideration of the sensitive nature of this subject. The teachers who teach HIV/AIDS education have to take these various cultural perspectives into account. In their teaching they have to overcome the deep-rooted social-cultural barriers which constrain teaching of HIV/AIDS education. Such is the context into which this mandated curriculum has been introduced without due regard of how much of it would be taught in the classroom.

Lack of Subject Matter Knowledge

Teachers would say they do not possess adequate information to speak with confidence about HIV/AIDS. Frustration around this mandated curriculum is evident in schools:

> We are supposed to teach it [HIV/AIDS curriculum], we do not know how to teach it. We have only two reference books and they are for the whole school. So you find it very hard. In most schools, it is not taught. Because we do not know what to teach. (Conversation with Praxey, February, 20, 2003)

Teachers are living with this mandated HIV/AIDS curriculum not knowing what to do with it, uneasy to teach the subject about which they possess very little knowledge. Teachers are living in a midst of tension, uncertain what to do with this mandated HIV/AIDS curriculum. Silin (1995) talking about teaching of HIV/AIDS in American schools found that teachers were in a quandary when

> asked to initiate HIV/AIDS instruction without feeling confident about the information they would be transmitting. Obviously, HIV/AIDS also meant talking about sex, drugs, and death, often subjects not easily packaged into highly rational lessons. They wondered how they would not place their own authority in jeopardy with students. When teachers believe their ability to influence students rests in the control of information, the lack of that control can lead to a lethal silence. (p. 235)

Lack of Teacher Training

The mandated curriculum was hurriedly introduced to Kenyan schools without adequate preparation of teachers, a fact expressed by many educators. In 2002, two years after the introduction of this mandated curriculum, it was reported that the

government planned to train one teacher in HIV/AIDS education per school and estimated 5,000 teachers would have been trained by the end of the year (Siringi, 2001). Yet in 2003, teachers in many schools seem not to have been given such training.

> we lack first all the knowledge to handle the subject in class, in that you know in learning, like other subjects, you must have undergone the training, you must have undergone the training to get that knowledge that you have. Now in HIV/AIDS, it is a disease which has come and people need to know about it and you have not been given that knowledge and you are supposed to handle that in class and also you give to the children. So it becomes very hard for teachers, more especially for those ones who have not been exposed to any seminars of this kind, it becomes very hard in that you now try to avoid teaching it. You find the teacher doing something else, because maybe she has taught whatever she had known and is finished. And so that is the end of it. So the first problem is that we don't really have knowledge about the subject to teach in class. (Conversation with Praxey, February 2003)

Avoiding Teaching The Subject Matter

Teachers lacking the knowledge of the subject matter of HIV/AIDS sometimes use lesson time allocated to non-examinable subjects like HIV/AIDS education to teach examinable subjects. This is because teachers are usually under a lot of pressure to complete the syllabus of nationally examinable subjects (Waihenya, 2001b). Such an option would be more rewarding to Kenyan teachers as results from these national examinations are used as yardsticks for teachers' promotions and schools' glory.

The Kenyan teachers also lack the knowledge, skills, and competency to handle the subject of HIV/AIDS (Kelly, 2000c). Students rely on the teacher as the provider of information and developer of attitudes (Wangusi, 2001). These teachers who lack the knowledge about HIV/AIDS are comfortable teaching the subject, teaching often at a cognitive level. If children are given the information usually extracted from textbooks, it makes one wonder whether such teachings would make children adopt positive behaviours that would shift their lives.

> I teach Math and HIV/AIDS lessons in that class. When I teach HIV/AIDS, I teach the subject like these other subjects. As for my case we have the syllabus. It is very shallow and we have only one reference book for the 15 classes in the whole school. So it is my duty to look for what to teach from other sources. I have to make sure that I have marked their work. I go to class and do my duty and check on their work. What most teachers including me do is that you have the book. The knowledge from the books has to be given to the children. And so the children take it like any subject. The children don't understand what it is. We were just giving them the information. They keep it to themselves. Maybe they know what they have learnt or not. (Conversation with Praxey, June 11, 2003)

Teaching Inappropriate to Subject Matter

The way teachers teach in Kenyan schools lends little to the understanding of the subject matter of HIV/AIDS. Children memorize the facts of teachers' isolated information taught from textbooks. Children sit at desks in straight rows waiting for the

teacher to provide information. They get often get bored, find ways to act out, getting in fights or shouting. The children's little understanding of HIV/AIDS falls short of attaining the eight outcomes stated in the mandated curriculum. The teaching of HIV/AIDS has to focus on shifting children's lives, making them responsible for their lives, changing their behaviour. My study provides opportunity for young people to live responsibly, to make choices of what is right for their lives.

Re-making Teaching Moments: What's been learned

My study shows that these isolated facts children are currently learning in the mandated curriculum fail to equip learners with adequate knowledge about HIV/AIDS. The knowledge is not linked to children's lives. My study shows that when we involved children as active inquirers, active participants in the curriculum making of HIV/AIDS, that it shifted their lives. This inquiry reveals that by involving the teacher, children, parents, and other community resources in the curriculum making, it is possible to attend to some of the learning outcomes as well as to change the lives of these children. Here I single out how in the curriculum making I attended to knowledge, cultural barriers, teaching methodology, and resources that have been cited as barriers to teaching HIV/AIDS curriculum in schools.

All Knowledge Counts

In the process of conducting this study, I came to understand the need to respect knowledge from all stakeholders. All knowledge about HIV/AIDS counts, and teachers need to attend to what all stakeholders can contribute. The knowledge that children, parents, and the teacher bring to the classroom needs to be respected. In this study, the teachers and parents acknowledged that children were becoming more knowledgeable about HIV/AIDS, were comfortable talking about the subject, and were also learning from information gathered by them.

If HIV/AIDS curriculum has to be meaningful, there needs to be opportunities to include children in the construction of knowledge about the subject matter. It is difficult to expect children to change their lives on the basis of information transmitted from a text in the classroom. By being able to gather information and share their experiences, they are not only educating each other but the teacher too.

The child-to-child approach enabled children to explore a range of moral and social issues that fuel the spread of HIV/AIDS. This kind of information has come through asking children to tell what they already know and to ask them to find out from many sources.

This way of learning shaped their attitudes towards risky behaviours and practices. They started to construct their lives differently, shifting the way they have lived.

Changing Parents' Attitudes: Invitation To Be Among Community of Learners

Parents' involvement is key to the teaching of the subject matter of HIV/AIDS. Without parents' support, children's learning becomes more academic as that learning does not translate to changing their lives in out-of-school places. In the past, parents have resisted being involved for various reasons: lack of knowledge about HIV/AIDS, concern about sexual activity, and traditional beliefs about sex being a topic for adults. Inviting parents to become part of the learners' experience of HIV/AIDS enabled Praxey and me to break the traditional beliefs about young people not sharing with adults. It ushered in a new living, where parents freely shared the subject matter of sex and HIV/AIDS.

When everybody knows that people learn from each other, a community of learners begins to emerge. The contribution of each person is respected and appreciated. The teacher, parents, and children become learners in the classroom. Since the teacher, parents, and children are talking about the subject matter of sex and HIV/AIDS, the teacher no longer would shy away from talking about the subject.

Learning about HIV/AIDS is about life and what children learn makes more sense if they have support from parents. When parents' attitudes are changed to involve their children in talking about sex and HIV/AIDS, there is hope that these children will shift their life stories.

Reconstructing Gendered Classroom

In the past, the classrooms in Kenya were constructed on gender lines, girls sitting separate from boys. This gendered sitting reinforces the social-cultural traditions in the classrooms. Such socialization of boys and girls in the classroom perpetuates shyness and difficulties in talking about the subject matter of HIV/AIDS and sex. To attend to that, Praxey's classroom was rearranged by having boys and girls sit together, not in rows but in circles of six. By sitting together, they are less shy and can discuss freely the subject matter of HIV/AIDS. This created a context where boys and girls lived in relational ways which were respectful, open, and confident about what they were sharing in the in-classroom place.

The socio-cultural boundaries are further removed when adults are invited to be part of this group learning. When we invited the parents, they sat comfortably with children in small circle-like groups freely talking about the subject matter of HIV/AIDS. They freely discussed issues around the spread and prevention of HIV/AIDS touching on drugs, sex, wife inheritance, and female genital mutilation. All these issues would have not been talked about in the past.

Attending to Language

In teaching the subject matter of HIV/AIDS, there is a need to the attend to the language in which learners are comfortable to share their experiences. At the beginning of this study, we were using the English language. However, soon we realized children were comfortable sharing in the Kiswahili language.

When we gave these children the leeway to talk in Kiswahili, their stories of what they knew about the subject matter of HIV/AIDS was enormous. They were no longer fearing mispronouncing some terms in the English language, which is a third language after their mother tongue and Kiswahili. Awareness of such a barrier in communication was important in the process of this curriculum making. The same applies to parents; the majority would not speak English as fluently as Kiswahili.

Attending to Teaching Resources

The teaching of HIV/AIDS revolves around people making decisions affecting their lives. Teachers lack resources to teach the HIV/AIDS curriculum in the classroom. However, the way the subject matter of HIV/AIDS was learned in Praxey's classroom and out-of-classroom places, it gave the children opportunity to make HIV/AIDS resources. These resources included the posters, dramatized plays, songs, and poems that covered a range topics on the subject matter of HIV/AIDS. Praxey's classroom walls which were bare in the past, were now covered with posters.

The HIV/AIDS resources children constructed were from their lived experiences. In this way, the children in Praxey's classroom started to demonstrate artistic skills in poetry, songs, choral verses, plays, and drawings. Their artefacts depicted scenarios of lived experiences of the HIV/AIDS epidemic. These children's resources could be taped, recorded, or printed for use as teaching resources for the subject matter of HIV/AIDS.

Chapter 9: A Reflective Turn, A Looking Ahead

It is now over two years since I engaged in my inquiry into the experiences of a teacher and eight children learning about the HIV/AIDS curriculum. These stories were lived on the in-classroom, out-of-classroom, and out-of-school places in one Kenyan town. I have come to realize these stories to live by have greatly impacted my life. These stories to live by, as told and retold, have left me thinking, wondering, and looking ahead about the teaching of the HIV/AIDS curriculum. In this chapter, I poetically reflect on my learning and look ahead to an imagined future.

A Reflective Turn

Coming to Know Narrative Inquiry
I remember, it was Winter 2000
When I joined the Narrative Inquiry methodology course
I was welcomed to the table by my instructors
A table where all of us, the students, instructors sat,
A table where I was given space
To tell my stories of experience
In telling my stories
I began to understand the power of story
As my colleagues listened to my stories
I came to understand this way of knowing
Knowing that was credible and respected.

In months that followed
I furthered my understanding of Narrative Inquiry

By taking courses and reading books
I engaged in deeper conversations
With students and instructors of inquiry
I storied my lived experiences
In Tuesday's Research Issues at the Centre table
My understanding deepened when I embarked
On a narrative inquiry into the experiences of
A teacher and eight students learning about HIV/AIDS curriculum
As I lived in the field with my participants
We lived, told and retold stories
During the process of curriculum making
I came to understand growth in stories
We were living at that moment
The importance of story continued to unfold.
As I continued to share my research texts
Further deepening my understanding of narrative inquiry.

Awakening to The Importance of Telling Stories
The telling of stories of experiences
By the teacher and eight students has
Heightened in me the importance of stories
The telling of stories opened space
For the teacher and eight children to share
Their stories of experiences of learning
About the subject matter of HIV/AIDS
The participants, in telling their stories,
Expressed their knowing, their feelings,
Their frustrations, their actions and their hopes
Around the subject matter of HIV/AIDS

The eight child participants told their experiences
Of what they knew about HIV/AIDS
The child participants took turns to tell
Their stories of experiences
While each told, others listened
These stories are told in Chapter 6
As each child told her or his story,
It was possible to identify eight threads
Which resonated across their stories
Which are reported in Chapter 7
These threads showed that children's lives
Were ever changing in their contexts

The space provided Praxey with opportunity
To tell her stories of teaching reported in Chapter 5
Praxey storied how she has journeyed in her teaching practice
In her telling, Praxey told how her beliefs in teaching
Have shifted since she started to involve her students
In the curriculum making of HIV/AIDS
Praxey shared how this way of teaching
Has made her come to understand the power of students' stories
Coming to know the children's abilities to share their learning
Listening to Praxey's stories as told
At the beginning she told how she was teaching in the past
Showed signs of frustration as she tried to explain
The context in which she was trying to teach
The subject matter of HIV/AIDS curriculum
Then a few months later, she smiles
As she storied
Her changed classroom place with her students

Where children were telling and living their stories
There was hope children were coming to understand
The subject matter of HIV/AIDS curriculum
As the students told their stories
Praxey, too, was learning
From the children's storied experiences
The teacher and eight children's stories have taught me
To be attentive to the stories told as these are
Important moments when learning takes place
Leaving me wondering how we would make
People come to listen to the children.

Learning to be Vulnerable in Storytelling

I have come to understand that storytelling
Around the subject of HIV/AIDS is linked
To the ability to be willing to be vulnerable
As I listened to my participants' stories of experiences
Around the subject of HIV/AIDS,
I understood I needed to be willing
To be vulnerable as I shared my stories
Around the subject matter of HIV/AIDS.
In the context these stories were lived
HIV/AIDS is mostly transmitted through sexual contact
This led to talking about sex
In the community in out-of-classroom place
Talking about sex was a taboo
To break that barrier, Praxey invited the stories
By telling her story of the underwear
Of how she grew up in the community

How girls were told not to expose their underwear
How such miscommunications
Resulted in exposing one's nakedness
Telling of her friend who died of HIV/AIDS
Enabled children to talk openly about HIV/AIDS and sex
Children started telling about how
People behaved in the community
Identifying some who were involved in illicit sex
Telling stories of being targets of sexual predators
Others telling about befriending girls or boys
In the context they were living
Listening to their stories,
I came to learn more about the context
In which they were living
As I, too, laid my stories alongside theirs

My participants' stories to live by
Awoke me to how differently these stories were lived
Different from mine when I was young
Making me wonder if I would have told my stories
The way they were lived at the moment
Making me wonder how many would be willing to
Be vulnerable telling stories touching on sex and HIV/AIDS.

Looking Ahead

After spending over eight months in conversations with my participants, I have come out of my inquiry with more understanding about the experience of teaching the HIV/AIDS curriculum in schools. I have come to understand there are unfinished

issues that need to be attended to around the teaching of the HIV/AIDS curriculum. In conducting this inquiry, I explored the experiences of a teacher and eight children learning the HIV/AIDS curriculum using the child-to-child curriculum approach. Having been involved in that inquiry, I now offer some of my thoughts, looking ahead to some possibilities in the teaching of the HIV/AIDS curriculum.

Change in the pre-service and teaching landscapes

As Praxey storied her teaching
She felt the way she was trained
Her role in the classroom was to be
That of transmitting knowledge
Knowledge which brought to the classroom through the conduit
A role she realizes now has changed
Since she started to involve her children
In the curriculum making of HIV/AIDS
As Praxey tells her experiences of the way she now lives
She goes back, telling how the pre-service landscapes
Shaped her teacher beliefs and practices
Strongly feeling that something needs to done
At the pre-service level to help prepare teachers
For the teaching of HIV/AIDS curriculum
Because the teaching of HIV/AIDS requires
Involving the students in the learning process
Training teachers so they would
Learn to work with children
To construct knowledge that would make
It possible for the teaching of HIV/AIDS curriculum

Praxey's description of the pre-service landscape
Made me look back to my own pre-service landscape
I found, despite the many years, not much has changed
I now understand the need to attend the pre-service landscape
The need for pre-service teachers to develop levels of comfort
With the sensitive nature of information
They are expected to share with students
To construct knowledge around HIV/AIDS curriculum
Involve children in frank and explicit sharing of sexual issues
Modes of transmission and ways to prevent HIV/AIDS.
Praxey also felt that teachers need to be retrained
In a way that helps them to attend to children
To construct the classroom so it is
Possible to carry on many learning activities
Involving questioning, discussions,
Collecting stories, role-playing and group work.
Making me wonder how the Ministry of Education
Would attend to that expectation
Of re-looking at their in-service programs.

Invitation of parents into the classroom and the unpacking of taboos
The presence of parents in the classroom
Played a major role in opening discussions
Between the teacher and parents
Around the subject of HIV/AIDS curriculum
The adults, including parents,
Have been seen as a major impediment in the
Teaching of HIV/AIDS
Inviting parents to the classroom

Enabled parents to share stories of experience
Around HIV/AIDS epidemic
With parents talking, opening the sensitive topics
Touching on sexual issues
Talking about HIV transmission and prevention
Gave the children the impetus to talk in front of their parents
Breaking the taboo which has in the past
Hindered the talk around HIV/AIDS
Between parents and their children
By being involved in the learning of HIV/AIDS
Praxey felt parents would give support and motivation
To the children in her classroom
Praxey also felt that their knowing of the
Subject matter of HIV/AIDS would
Increase knowledge and understanding
Among relatives and other children
In the family who are not part of the classroom
Parents felt the experience was educative
Wished that such experience be enhanced
The stories from the children also echoed
Those of the parents and Praxey
Making me wonder how such a classroom could be sustained
On the school landscape and on out-of-school places.

Attending to Heightened Student Responsibility

Stories of the teacher's and eight children's experiences
Told of the enhanced awareness of behaving responsibly
Taking control of their lives

Praxey felt the stories children were living
At the moment of curriculum making
Showed the children were living
Empowered lives on the in-classroom place
And on the out-of-classroom place
Into the out-of-school place
From stories told by these children
They demonstrated their understanding
Of the subject matter of HIV/AIDS
The children's stories showed they had taken
Various standpoints in the fight against HIV/AIDS
They talked of their resolve to fight HIV
The children's actions made Praxey and me hopeful
That the children learning could make a difference in their lives
Making me wonder how we could go about sustaining
Such learning which makes students responsible for their lives.
Attending to their safety off the school landscape
Where spying on immoral activities could jeopardize children's lives
Teachers would have to devise ways of not endangering children's lives
As children claim strength for themselves to withstand risky situations.

Let Us Talk About HIV/AIDS

As I listen I hear multiple voices coming from that small community
They are the voices of the teacher, children, parents, and me
The teacher's message, let us talk about HIV/AIDS
The children's message, I have a story to tell about HIV/AIDS
The parents' message, I too have a story to tell about HIV/AIDS
And me, my wonder is, how can we continue living these stories

Inviting others to our storied classroom
Talking openly about HIV/AIDS
Now that the adults are also talking about
A taboo subject, how long should we continue to be silent?
Every second matters in this war against HIV/AIDS
Every second many souls are lost or infected
You only have to attend to any media,
The radio, the web, the newspapers
It is all there for you to see, hear, and read.

The Parade of Hope
As I approach the road
I see these many familiar faces
They were the children of Standard 4A
They were leading the parade
They were smiling as they march towards my direction
They were in festival mood
They were displaying and telling
About HIV/AIDS in many forms
Some were mimicking, acting
Some were carrying huge posters
Some were singing choruses
It was a wonderful parade
As they approached my side
I saluted them
They invited me
I joined them
I looked around me
In the parade I saw their teacher, Praxey
She smiled, I nodded back
She was also carrying a poster

It had pictures
As we proceeded, behind me I saw adults
They were the parents
They, too, nodded their heads
I waved back with joy
To acknowledge the parents
As we made turns and retreats
I now realized, there were other many players in the parade
The elders, the street boys, the doctors, the headmaster
The local youth, farmer, guards and the local DJs
The matatu drivers, the bar and shop owners
Most of these were those children have storied
They too, had joined the parade
To tell the world
They supported the efforts of children
In their war against HIV/AIDS
They acknowldged the courage sustained by the children
To demonstrate that support by being part of the parade
Designated to create awareness about HIV/AIDS
As the headmaster would no longer ignore immoral cases reported by children
As the parents would no longer be silenced by taboos
As the local store owner would no longer lure the girls
As the guards would no longer lure girls into classrooms
As the matatu driver would no longer convert his vehicle into a lodge
As the local church minister would no longer oppose sex education in schools
As the medical doctor would no longer cheat about patients' ailments
As the bar owner would no longer entertain intoxicated patrons
As the local DJ would no longer entertain under-age kids
As the farmer would be more strict on trespassers
As the local youth would no longer harass girls fetching water
Making this parade settle as a reinvented community.

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Appendix A - HIV/AIDS Impact on Education

Reduced Supply of Trained and Experienced Teachers

HIV/AIDS related sickness and death has been reported among trained and experienced teachers. Statistics released by the Permanent Secretary, Ministry of Education, show that 18 teachers die every day from AIDS-related diseases (Mogambi, 2001; Siringi, 2001). This translates to 6,570 teachers dying annually. This is a huge toll on a work force most needed in Kenya's economic development. This has led to serious understaffing as well as artificial overstaffing (schools that are staffed with sick teachers) of schools.

The problem of schools staffed with ill-health teachers is more pronounced in urban areas, where most seek transfer to get medical treatment. When such teachers are posted to urban schools, healthy teachers are in turn transferred to teach in rural schools (Aduda, 2000). Such ill-health teachers cannot effectively manage their work load, which consequently affects the quality of learning in such schools. According to Kenya's Minister for Education (reported in Wangusi, 2001), for every infected teacher, about 20 to 50 learners are affected. Similarly, the United Nations Children Fund (reported in Kigotho, 2000) found about 100,000 primary school children have so far lost their teachers to HIV/AIDS in Kenya. The reduced number of teachers through death and the low productivity of sickly teachers compromise the supply and standards of education in Kenya.

Children Drop-outs and Absenteeism

The impact of AIDS has had a devastating impact on enrolment and completion rates of primary school children. According to Oirere (2002), Kenya has an estimated 1.5 million orphans whose schooling status is yet to be established. It is a new cadre of children in especially difficult circumstances who are dropping out of school from losing their parents or guardians and whose population is growing rapidly (Achola & Pillai, 2000; Siringi, 2001). For example, of the estimated 5,001 orphans of the Nyando district of Nyanza province, 2,500 dropped out of school because they could not raise school funds or had opted to fend for their younger siblings (Oirere, 2002). The drop-out rate has been accelerated by the collapse of the extended family and overstretched social networks [removed Aduda, 2000]. The situation becomes worse when both parents die in a family. Oirere (2002) relates how one orphan girl narrated that it was her father who died after a long illness. A few months later her mother died. She no longer attended the school into which her grandmother had enrolled her. In 1989, the Kenyan primary schools' enrolment reached 90% but now has dropped to 55% (Oirere, 2002). According to Kenya's Minister for Education (reported in Wangusi, 2001), HIV/AIDS has reversed the gains made in enrolment and completion rates among students since independence.

The HIV/AIDS epidemic is also blamed for deteriorating school performance in Kenya. The learners with relatives suffering from HIV/AIDS skip school, interrupting the learning process (Mogambi, 2001). This has had an impact on schools' performance in national examinations, especially for girls. In Nyanza province of Kenya, AIDS among parents was blamed for poor performance of girls in Kenya's national examination (Opondo, 2001).

Increased Teenage HIV Infection, Especially Girls

Available information shows that 80–90% per cent of HIV/AIDS infections are in the 15–19 year age group (NACC, 2000). It is estimated that 14.5% of males and 13.5% of females aged between 10 and 24 are infected with AIDS in Kenyan schools and colleges, which represents 18% of all students in Kenyan schools and colleges (Mogambi, 2001; Siringi, 2001). The children in primary and secondary schools are the most vulnerable group in education. This is because they are exposed to drugs, alcohol, and are sexually active (Siringi, 2001).

Although boys are more promiscuous than girls, the highest at risk are the girls. A survey conducted in Kenya found 25% of teenage girls are being coerced into sex by either relatives, teachers, peers, etc., hence increasing their chances of contracting HIV/AIDS (Kigotho, 2001). In the western province of Kenya, 30–35% of teenage girls were found infected by AIDS (Kigotho, 2001). According to Mphisa of UNICEF (reported by Kamotho, 2001), the gender dimension of HIV/AIDS is self-evident when almost six times as many girls as boys have AIDS in the 15–19-years age group. Unless controlled, the AIDS epidemic will diminish the education gains made in Kenya over the last 30 years (Kigotho, 2001).